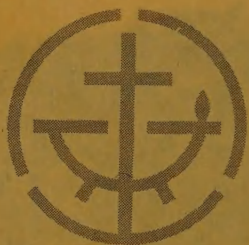


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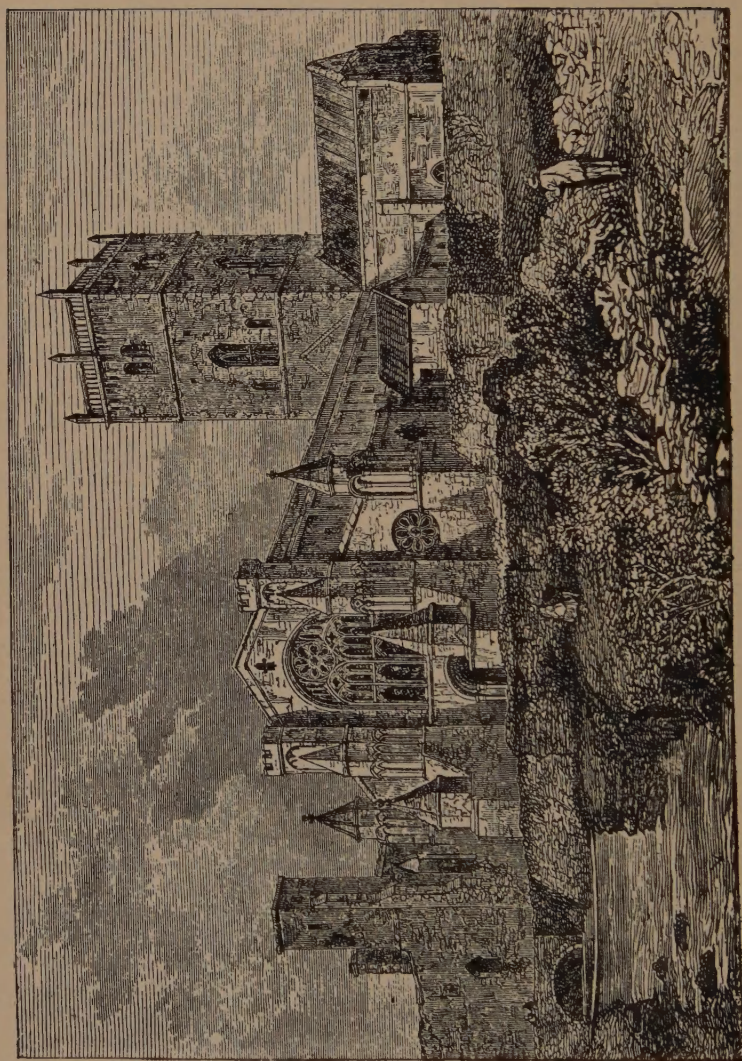
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THE
Lives of the Saints

REV. S. BARING-GOULD

SIXTEEN VOLUMES

VOLUME THE TWELFTH



S. DAVID'S CATHEDRAL.

Oct., Part II.—Front.

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1892

THE

Lives of the Saints

BY THE

REV. S. BARING-GOULD, M.A.

New Edition in 16 Volumes

Revised with Introduction and Additional Lives of
English Martyrs, Cornish and Welsh Saints,
and a full Index to the Entire Work

ILLUSTRATED BY OVER 400 ENGRAVINGS

VOLUME THE TWELFTH

October—PART II

LONDON

JOHN C. NIMMO

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LIVES OF THE SAINTS

October 15.

- S. AGLEUS, *M. at Carthage.*
SS. CCCLX. MOORS, *MM. at Cologne; circ. A.D. 286.*
S. AURELIA, *V. at Ratisbon; 4th or 5th cent.*
S. CONOGAN, *B. of Quimper in Brittany; 6th cent.*
S. LEONARD, *C. at Autun; circ. A.D. 570.*
S. THECLA, *V. Abs. at Kitzingen in Franconia; 8th cent.*
S. SABINUS, *B. of Catania in Sicily; 8th cent.*
S. THERESA, *V. at Alva in Spain; A.D. 1582.*

S. AGLEUS, M.

(UNCERTAIN DATE.)

[Modern Roman Martyrology, inserted by Baronius arbitrarily on this day. In the Carthaginian Kalendar on Jan. 25, and on the same day in the Epternach copy of the Martyrology of Jerome.]



AUGUSTINE preached a sermon on the festival of S. Agleus, and mention is made of the church dedicated to this saint in the life of S. Fulgentius of Ruspe. S. Gregory the Great received the relics of the saint from Dominicus, Bishop of Carthage, as appears from a letter of the great pope which is extant.

S. THECLA, V. ABSS.

(8TH CENT.)

[Roman and German Martyrologies. Wyon, Wilson, and Bucelinus.]

S. THECLA was a virgin in Wimborne Abbey, who accompanied S. Lioba to Germany when the latter was summoned thither by her kinsman, S. Boniface. Thecla was apparently also related to S. Boniface; she was made by him abbess of the monastery of Kitzingen-on-the-Maine, on the death of S. Hadeloga in 766. Before that she ruled the abbey of Ochsenfurt.

S. THERESA, V.

(A.D. 1582.)

[Roman Martyrology. Canonized by Gregory XV. in 1621. Authorities :—A Life by Francis de Ribera, S.J., written in 1590. “*Testimônia de S. Teresia, prolata a Didaco Yepes*,” pub. in 1606. Also, S. Theresa’s own Memoirs, written at the command of her director, and her Book of the Foundations. Also her Letters.]

S. THERESA was born on the 28th of March, 1515, of noble parents, at Avila in Old Castile. Her father’s name was Alphonso Sanchez de Cepeda, who was married twice. His first wife, Catharino del Peso y Essai, presented him with two sons and a daughter. His second wife, Beatrix D’Avila y Ahumada, was the mother of our saint, and of eight other children—Ferdinand, Roderic (born before Theresa), Laurence, Antony, Peter, Jerome, Augustine, and Joanna.

A convent of the Order of the Discalced Carmelites now occupies the site of the old house in which S. Theresa was born, and the room in which she entered the world is converted into a little chapel. She was baptized on the day she was born, in the neighbouring church of S. Bartholomew. The font is still preserved.

She writes : “ I had virtuous parents, and such as feared God. My father took great delight in reading good books, and he had them in Spanish, that his children might be able to read them also. This circumstance, together with the care my mother took to make us say our prayers, and to show us how to be devout to our Lady and some other saints, began to affect me when I was about six or seven years old. . . . My father was exceedingly charitable towards the poor, and kind to the sick and infirm ; and even to his

servants he was so considerate, that he never would keep slaves. Once there was a slave in his house who belonged to a brother of his, and he treated him as if he were one of his own sons, and said he could not bear to see men not free. He was a great lover of truth ; no one ever heard him swear or disparage others ; he was also exceedingly chaste. My mother likewise had many virtues, and she passed through life under great infirmities. . . . She had a sweet disposition and a sound understanding. The afflictions she bore all her life were very numerous ; and when she died she made a most Christian end. There were three sisters and nine brothers ; all resembled our parents in being good, except myself, though my father loved me best of all. . . . My brothers in no way prevented me from serving God. One of them was about my age, and I loved him more than all the rest ; though, at the same time, I must add that I loved them all very tenderly, and they loved me."

This little brother and Theresa, as children, began reading together the lives of the saints, and were filled with admiration for their heroism, and with eager desire to follow in their steps. In their childish excitement they set off together to go to Morocco, in hopes of being there martyred for the faith, but their mother sent servants after them and brought them home. Then the children attempted to build hermitages in the garden, into which to retire and imitate the Fathers of the Desert, but the stones tumbled down. Theresa lost her mother when she was only twelve years old. "When I began to understand what a loss I had sustained, I was greatly afflicted, and I threw myself before an image of our Lady, beseeching her, with many tears, to be a mother to me. And though I performed the act in simplicity, yet I think I gained benefit thereby, for I have clearly experienced the assistance of the Sovereign Virgin whenever I have recommended myself to her." The death of her mother was a

great loss to Theresa in more ways than one. She took to romance reading, but secretly, lest her father should know it; as he objected to these books, which were not harmless, like many modern novels, but contained much which was calculated to injure the modesty of a young girl's soul. "I spent many hours, both of the day and night, in this vain exercise," says S. Theresa, "unknown to my father. But I was so addicted to the habit, that if I could not obtain a new book I was miserable. I began at the same time to wear smart clothes, and to take care of my looks. I thought of my hands and of my hair, and was fond of perfumes, together with all such vanities as I could lay hold of. I had not, however, any bad intentions, for I had no wish to lead anyone to offend God."

There was a kinswoman who did her much harm, probably a young girl rather older than herself. For reasons that may well be understood, Theresa does not specify her by name. This friend was flighty, vain, and a flirt. There were other girls, in whose society she was often, whose talk ran on their marriage prospects, and on the young men they fancied, but the friend with whom Theresa associated most frequently was the worst. Theresa was then fourteen. This girl gave her an account of her intrigues, and drew her on into a secret flirtation, which fortunately came to the ears of her father and sisters in time, but not before a certain amount of scandal was afloat. "Though I never was much inclined to evil—for I naturally abhorred dishonest actions—yet I loved to pass my time in pleasant conversations; but being placed in occasions of sin, the danger was near at hand, and that drew the attention of my father and brothers to it. But God delivered me from this danger in such manner that it seems clear to me He was resolved to save me from utter ruin, even against my will, though matters could not be managed so secretly but that my honour was stained thereby,

and suspicions were raised in my father's mind. After I had been going on in these vanities about three months, I was taken to a certain convent in this town, where such young persons as myself were educated. This removal was effected with great discretion and caution, for only myself and a relation knew of it. They waited a favourable opportunity, that so the thing might not attract attention ; and as my sister was just then married, it served as an excuse that it was not fit for me to remain at home alone without a mother. The love which my father bore me was so great—and, indeed, great also was my dissimulation—that he could not believe anything very bad of me, and therefore I did not fall into deep disgrace with him. For as the time was short, though he may have heard some reports about me, yet he heard nothing very definite, because, as I took so much care of my honour, all my diligence was directed towards keeping matters secret.

“During the first eight days I was in the convent I felt very unhappy, the more so because I suspected my vanity was now found out. And I now began to be tired of my vanities, and to have a great fear when I offended God, and I confessed very often. All the religious were glad of my society, for our Lord gave me the special favour of always pleasing persons wherever I was, and thus I was much beloved, and though at that time I was set against becoming a nun, yet I was glad to see in this house so many good religious, of great purity, and devotion, and recollection. But notwithstanding all this, the devil ceased not to tempt me, and persons outside the monastery sent me messages ; but as there was no opportunity for answering them, these messages soon ceased, and my soul began to accustom itself to the good impressions of my youth.”

She remained a year and a half in this convent, which was under the Augustinian rule, and was much influenced by the

nun who was over the boarders. "Her good company soon began to banish all the habits evil company had led me into, and to restore to my mind the desire of eternal things, and also, to some extent, to remove the aversion I had felt to becoming a nun—an aversion which, at one time, was very great."

After this period Theresa fell ill, and was removed to her father's house, and on her recovery went on a visit to her married sister, in the country. On her way to her sister's she stayed with her uncle, Don Pedro Sanchez de Cepeda, a very religious man. "It was his custom to read good books, and his usual discourse was on God and on the vanity of the world. He made me also read these books, and though they were not to my taste, yet I pretended to like them, for I always sought to give pleasure to others. Though I remained but a short time with him, yet such was the effect produced in my heart by the words of God, which I both heard and read, and also by the good company I had been in, that I came to understand those truths I had learned as a child. And though my will did not wholly incline me to be a nun, yet I clearly saw it was the better and safer condition, and so by little and little I resolved to force myself to embrace it."

Her health at this time was delicate. She suffered from fevers and fainting fits, and it seemed probable that her life would be one of great infirmity.

She tried to persuade her father to allow her to enter a religious Order, but he would not consent. The utmost concession she could wring from him was that after his death she might do as she liked.

As she found her father's will was not to be shaken, she determined to run away from home. In 1533, one November morning early, having confided her design only to her brother Antony, she left home, and took refuge in the Con-

vent of the Incarnation at Avila, a house of the Carmelite Order, containing about 180 nuns. It was a new house, built only two years before Theresa was born, with pleasant garden, red pantiled roof, and white walls, a cloister, with an open ambulatory above, much like the arrangement of a Moorish house, about a court containing poplars and a fountain, near which stands now a nut-tree, which tradition asserts was planted by the saint.

She was eighteen years old when she made her election, and became a novice in the Carmelite house of the Incarnation. Her father accepted the act, and does not seem to have used his authority to force her to leave the convent, trusting, perhaps, that her noviciate would tire her of the life. The change of diet and of manner of life began at once to tell on her health. She suffered from fits of fainting and violent palpitation of the heart. She had also other infirmities, and passed the first year in very bad health. Her father sent the best doctors to attend her, but as they effected no cure, her father ordered her removal to a place in the country where severe remedies were applied, after the barbarous surgery of the day, of course without doing the slightest good. She spent three months in this place, and very nearly got into another scrape during that time.

There was a priest of good family at this place who had contracted an intimate and criminal friendship for a certain lady. The matter was whispered about and created scandal, but had not come to the ears of the bishop. Theresa went to confession to this priest, and "he became extremely attached to me. The affection of this man was not bad, though by being excessive it became evil. He knew well that I was determined not to do anything grievously offensive to God on any account whatever, and he assured me on his part that he had no wrong intentions, and so our mutual conversation became frequent."

Theresa heard the scandalous stories told of him, but instead of this making her more cautious of meeting him, she sought his society all the more, in the hope of converting him—she, a handsome girl of eighteen. “I was quite grieved to see the state he was in,” says she, in her autobiography; “because I loved him much. But I was so possessed with folly and blindness that it seemed a virtue in me to be grateful, and keep on good terms with one who loved me.”

She got talking to his servants about him, asking all sorts of questions, and finding out a good deal that she had better not have known. Among other things she discovered was that he wore round his neck a little bronze keepsake the lady had given him—an idol or amulet, the servants thought it must be, which held him bewitched.

Theresa did not quite believe in such charms. She resolved to try her own against those of the wicked lady. She got the miserable man into conversation on the subject of his fall—skating on rather thin ice. She saw the madness of it afterwards. He talked to her about the lady; she insisted on his throwing the keepsake away. “As soon as I heard the particulars of the case, I began to show him more affection: my intention indeed was good, but my act was bad, for I ought not to have committed the least evil to gain the greatest good. I talked to him frequently about God, and this perhaps did him some good, but I think that the great love he bore to me influenced him most, and to please me he gave me the little idol, and I flung it at once into the river. Being deprived of this, he began to recover like one roused from a deep sleep, and to remember all that he had done during so long; he was amazed at himself, and bewailing his sin, came by degrees to abhor it. At length he gave up seeing the woman any more; and he died just upon that day twelvemonth after I had first seen him. He had

already begun to serve God very fervently, and though I never could perceive that the great affection he bore me was bad, yet it should have been more pure."

She was fortunately only three months in this place, and in this dangerous companionship, for her father removed her to his own house, where she became much worse, and a fever seemed to have taken permanent hold of her.

After some months she was reduced to skin and bone, and on the Feast of the Assumption fell into a cataleptic fit, which continued four days. In this condition she received the sacrament of Extreme Unction, and at one time was believed by her relations to be dead. She afterwards picked the drops of wax from her eyes, where they had gathered from their tapers. On her recovering consciousness she confessed and received the blessed Sacrament. In the fit, she had bitten her tongue in several places, and the tongue swelled so that she could scarcely swallow. Her exhaustion also after the fit was great. She was lifted in and out of bed on a sheet, and continued suffering nervous pains, the result of an hysterical condition, till Easter. The surgeons—knowing nothing at that time of the nature of hysteria, and the power of the imagination in convulsing the frame and producing acute torture—dealt with the different parts of her body where her imagination seated pain, as though they were disordered, and cupped and blistered profusely, all in vain. The proper treatment for such a case would have been to make her get up and go about her active duties. But, as has been already said, hysterical disorders were not then understood. Towards Easter, probably getting tired of being at home, she fancied herself better, and accordingly lost her aches and returned to her convent, but her hysteria continued for two more years, till 1539, when she imagined she was cured by invoking S. Joseph, her hysteria at that period taking another direction.

The convent into which S. Theresa had entered was somewhat relaxed in discipline. The original Carmelite rule was very severe, but various popes by bull had granted considerable relaxations, so that now the nuns were not obliged to be enclosed, might receive and make visits, and were not condemned to the hard fasting which was the rule of the primitive institute. Theresa having won the affection of the prioress, and being regarded as virtuous and prudent, was allowed much more liberty than most of the other young nuns. "My superiors," she says, "allowed me as much and even more liberty than was accorded to the older women in the house ; and they had great confidence in me, for as to my taking any liberties, or doing anything without leave, or speaking with any one by night in holes and corners, that was what I could never think of." On this she offers some pertinent remarks : " If parents would take my advice, they would consider their own honour, and marry their daughters very meanly rather than place them in such monasteries, unless they be very virtuously inclined. If parents do not like what I recommend, they had better keep their daughters at home, for if they wish to be wicked they can keep it secret only for a short time, whereas in the convent it may remain hidden for a long time, though in the end our Lord is accustomed to discover it. But they hurt not only themselves, but all the others also ; and sometimes these poor creatures are not to be blamed, because they only do that which they find practised."

One of the mischiefs arose from the visiting which was allowed. Theresa seeing that the others were allowed to see visitors, thought it would do her no harm to receive her acquaintances also. But one day when she was conversing with a friend, in whose society she had found much pleasure, she fancied she saw our Lord look at her with an angry countenance, and this frightened her. The grating at which

she is thought to have been standing, and through which she was talking to her visitor when she saw the vision, is still pointed out in the convent at Avila, and the Bollandists give two engravings of it.

“However,” says the saint, “as it was against my inclination to give up these talks, I tried to deceive myself, and as I durst not confer with any one about the matter, assuring myself that there could be no evil in seeing this person, and that there would be gain rather than loss by it, I returned to the same conversation, and even on some occasions to others; and for many years I took this pestilential recreation, and being once engaged in it, it seemed to me not to be so very bad as it indeed was, though sometimes I perceived clearly enough that it was not good. But yet no other conversation distracted me so much as this did, on account of the great affection I bore towards this person. Another time when I was in company with the same individual, we both of us saw coming towards us something in the shape of a great toad, which passed on with much greater celerity than is customary with these creatures. I could not understand how such a filthy beast could get into the room from the part whence it issued, and even at noonday.

“While I was yet very infirm in those days, before I knew how to help myself, I conceived an extreme desire to do others good, which is a very common temptation for beginners, though it happened to succeed well with me. As I loved my father dearly, I desired he might receive the benefit of mental prayer, and so I began, by indirect discourses, to try to urge him to obtain it, and for this purpose I gave him some books. As he was such a good man, he applied himself diligently to this exercise, and within five or six years advanced so much that it gave me the greatest consolation. He often came to see me, and derived great comfort from speaking on holy things. But then I was living in such dis-

traction that I had left off mental prayer, and as I saw that he still thought me to be practising it, I could not endure to leave him undeceived. I had passed a year or more without prayer (of this sort), and it was too much for me to see my father so greatly deceived ; so I told him that I no longer used mental prayer, though I did not mention the cause. I alleged, however, my infirmities as an obstacle, . . . and my father, through the high opinion he had of me, and the love he bore me, not only believed all I said, but pitied me. As he now found himself raised to such an eminent degree of prayer, he did not remain long with me, considering his stay as loss of time, and he therefore went home. But I was so desirous to spend my time in other vanities, that I did not trouble myself much about his departure." Shortly after this her father fell ill. During his sickness Theresa nursed him tenderly, and closed his eyes when he died.

Whilst attending to her dying father, she made the acquaintance of a Dominican father, a very worthy man, and confessed to him. S. Theresa was always glad to hail any priest who seemed to her a pious man, and to confess to him and obtain his advice. She was perpetually changing her confessors, and was by no means satisfied with the directions they gave her, unless they chimed in with her own convictions. She seems also to have rather scared some of them by the warmth and demonstrativeness of her affection for them.

"It happened sometimes with some of my confessors that, thinking I was safe with them, I was apt to show them extraordinary affection, for I always love those who direct my soul, for I consider that they hold the place of God, and I think it is towards them that I express most affection ; but they, being servants of God and cautious persons, became timorous lest I should be too much attached to them, though of course quite innocently, and they show that they do not approve of it. This happened afterwards, when I began to

subject myself to direction by them, for before I did not bear them so much love . . . afterwards, when they understood me better, these suspicions disappeared.”¹

She was at this period in a very unsettled condition. “I made almost no account of venial sins ; mortal sins I feared, but not as much as I ought, since I did not avoid dangerous occasions. I can declare that this is one of the most painful conditions of life that can be imagined, for I neither enjoyed the sweetness of God, nor the pleasures of the world. When I was entertaining myself with the follies of the world, the thought of how I was bound to God pained me ; and when I was praying to God, the love I had for the world disturbed me.”

The first tokens of a change were a weariness of the soul. It was unsatisfied. The miserable affection for persons in the world could lead to nothing ; life in a convent was a mere pretence whilst her heart was busy with friends and acquaintances. She felt this at last, after some years ; and while in this mood of disgust and dissatisfaction the “*Confessions of S. Augustine*” was put into her hand. This wonderful book produced a change in her soul. The anguish of the great saint in breaking with the world and loved ties was intensely realized by her. She made the resolve to snap the bonds which attached her to earth, and give up her heart wholly to God. Her hysteria now took a new form. It developed a condition of ecstasy and vision which was very extraordinary. She was dissatisfied with her confessors, no doubt with justice : they had allowed her to go on for some years without making any progress, without attempting to correct her privately, and point her to a higher path.

Hearing that there was a learned priest in Avila, she talked to a friend of hers, a married gentleman, who was a pious, God-fearing man, about her state, and asked him to obtain

¹ *Life*, c. 37.

the advice of this priest. The priest, as requested, gave her an audience, but declined at first to hear her confession, as he was very busy. He, however, soon found out what Theresa's weaknesses were, and he prevented and forbade "those little practices," the gossip with friends, and chit-chats with relations. Theresa was not prepared to yield at once; and so she turned for advice to the married layman, and got him to promise to visit her every now and then, to discuss her spiritual condition with her. "He accordingly began to visit me and encourage me, and he told me that I must not think of delivering myself from all my imperfections at once, but that God would do it by little and little." Her confessors had no patience with her when she began to talk of her visions, and told her that they were delusions of the devil. This troubled her exceedingly, for she was quite satisfied that they were not so. That they were the result of constitutional disorder never occurred to her or them. At last a father of the Society of Jesus, Baltazar Alvarez, came to Avila, and by the advice of her lay friend and the priest, he was called into consultation on her visions. This father at once understood her case, as she believed. "He encouraged me much, and told me that my prayer was very evidently from the Spirit of God." Not long after, S. Francis Borgia came to Avila, and S. Theresa spoke to him, gave him a long account of her manner of prayer, her trances, and visions. He at once assured her that they came from God. Her former confessors had forbidden her to give way to her raptures; the two Jesuit fathers reversed the treatment, and bade her yield herself up to all her ecstatic emotions. She at once felt nerved to give up her little gossips with male friends, and she was the more confirmed to do so by hearing Christ in vision bid her "converse no more with men, but with angels." "From that day I have remained full of courage and resolution to abandon all things for God. Thus



S. THERESA.

there was no longer any necessity to command me in this respect, for when my confessor found me so resolute, he did not even think it necessary to issue his orders on this point."

Baltazar Alvarez always supported Theresa in her convictions that her visions were divine, but he could not be always at Avila, and she was therefore at times obliged to return to her former confessors. They would not believe in the heavenly origin of her ecstasies, and assured her she was a prey to delusions of the devil. At last, thinking she was doing herself harm by these high-flown devotions, they forbade her the practice of mental prayer. Thereupon she had a vision in which our Lord appeared to her, and denounced the conduct of her confessors as downright tyranny, and bade her go and tell them so.¹ Her visions were not always calculated to impress her confessors with convictions that they were mistaken. Once she saw a seraph stab at her with a dart whose point burned with fire, and the barbed head entering her breast, caught her bowels and pulled them out as the seraph drew the arrow away. "The pain was so intense, that it forced deep groans from me; but the sweetness which this extreme pain caused in me was so excessive, that there was no desiring to be free from it. During the time I was in this state, I went up and down like one distracted; I wished neither to see nor to speak, but only to be consumed by my pain, which was a greater happiness for me than any that can be found in creatures."² On another occasion, whilst she was praying for a departed soul, the devil sat down over the collect so that she could not read it. She made the sign of the cross, and he got up and departed, and she finished reading the collect.³

Some of her visions were most remarkable. She often saw our Blessed Lord, but never found words in which to describe Him. "For two years and a half our Lord was

¹ Autobiog. c. 29.

² *Ibid.* c. 29.

³ *Ibid.* c. 31.

very ordinarily pleased to grant me this favour; and then, when He was communing with me I gazed at His great beauty, and the sweetness with which He uttered His words with His most lovely and divine mouth, sometimes also with sternness. I had a great desire to observe the colour of His eyes and their shape and size, that I might give a description of them, but I have never been able to behold them; nor have I succeeded in gaining my point, as the vision has then faded. And though, sometimes, I see He looks at me with compassion, yet the sight is so overpowering that the soul is not able to endure it, but remains in so high a rapture that in order to enjoy Him the more completely this beautiful spectacle is removed. . . . Our Lord has almost always represented Himself to me as risen again, so is it always in the Sacred Host; except that occasionally, in order to strengthen me when I am in trouble, He has shown me His wounds as He hung on the cross or was in the garden. A few times He has appeared with His crown of thorns, and at other times carrying His cross. These happened, as I have said, only when I was in trouble, either on my own account, or for some other persons: but our Lord generally appeared in His glorified flesh. . . . One day when I was holding the cross in my hand, which was at the end of my rosary, He took it into His hand, and when He returned it to me, it consisted of four great stones, incomparably more precious than diamonds. They had on them the five wounds in a most curious manner. And our Lord told me that I should see Him just in that way thenceforth, and so I did: and then I no longer saw the material of which the cross was made, but only those precious stones. None saw them but myself.”¹ She gives a beautiful description of the appearance of the light of the resurrection body. “It is,” she says, “a light different from that of this world. It is as if one saw

¹ Autobiog. c. 29.



S. THERESA WRITING.

very pure water running over a crystal floor with the sun shining on it, striking through it, and reflected from it."

"One day, after mass, it being the vigil of Pentecost, I went to a very retired place, where I often used to pray, and I began to read in a certain book . . . when there came on me a great vehemence, as though my soul was endeavouring to get out of my body, being unable any longer to contain itself. This was so strange a feeling that I knew not what to do with myself. I leaned on one side, not being able to sit upright, for my natural strength failed me. When in this state I saw a dove above my head, but instead of feathers it was covered with little shells which emitted a great light. The dove was much larger than ordinary pigeons, and I thought I heard the sound of its wings."

"Once I saw near me a very horrible little negro, gnashing his teeth like one raving mad, as if he had lost something which he hoped to have gained. As soon as I saw him I laughed, for there were some near me who did not know what to do with me in this case, for I felt great internal disquiet, and I could in no way find rest, neither dared I ask for holy water, lest I should frighten those present, and let them know what I saw. I have found by long experience that there is nothing which so effectually scares devils as holy water. They fly from a cross, but they come back again directly. . . . I told those who were present, as my torment did not cease, that if they would not laugh at me I would beg for some holy water. They brought me some and sprinkled me with it, but it did me no good. I then myself sprinkled some on the place where the devil was, and he departed instantly, and all my pains went away also, as if some one had removed them with his hand, except that I found myself as tired as if I had been severely beaten."¹

"One night I thought the devils would have strangled

¹ Autobiog. c. 31.

me, but as soon as I had a quantity of holy water sprinkled on me, I saw a number of them tumble off, headlong, and others running away as if frantic."

But her most remarkable vision was that of the place prepared for her by the devils, in hell, and which she had deserved by her sins.

"The entrance seemed to be like a long close alley, or rather like a low, dark, and narrow oven; and the ground appeared to be like mire, exceeding filthy, stinking insupportably, and swarming with vermin. At the end of it was a little hole, like a press in the wall, into which I found myself thrust, and close bent up. The torment of this press was indescribable. . . . All imaginable tortures are nothing compared to the contraction, the suffocation, the discontent, and disgust I felt in that place. I saw not who it was tormented me, but . . . I saw that there was no room for the least hope. Thus was I thrust into this place like a hole in the wall, and the walls, too horrible for the sight, press in on one so that everything there chokes and stifles. There is nothing but dense darkness without a ray, and yet I know not how, though there is no light, yet one sees all that can affect the sight. . . . I was so amazed at this sight that even now, six years after I saw the vision, my blood curdles in my veins as I think of it. And whatever pains I may now suffer, when I recall what I then endured, at once all that can be suffered in this life seems to be nothing at all."¹

This vision produced an immense impression upon her. She resolved to do something for God.

"And now I began to consider what I could do for God. The first thing I thought of was to follow the call which He had given me to a religious life, and to observe the rule with the greatest perfection. And though there were in the house where I lived many servants of God, by whom He was

¹ Autobiog. c. 32.

greatly served, yet as they were in want of temporal means, many of the nuns were obliged to go out and seek for assistance ; still, they did so with all due decorum and piety. Besides, the house was not founded according to the primitive strictness of the rule, but was relaxed with the rest of the Order, by papal dispensation. There were also other inconveniences. It seemed to me that the place was too good, the house too large and pleasant, and the inconvenience of having to leave the monastery often had become a great trouble to me, to such an extent had it grown that I was accustomed to spend but little of my time in the monastery."

Talking with a friend one day, she heard that certain nuns of the Order had adopted a reform, and had gone back to observance of the primitive rule. The friend, a widow lady, said : "How should you like to join me, and become discalced nuns, and help me to found a monastery of this sort ?" The idea fired the brain of Theresa, and she went to the Superior to ask permission to start a convent of the strict rule. The Superior and Provincial gave their consent, and arranged that the new house was to contain thirteen nuns, and was to enjoy a certain fixed revenue. But here S. Theresa interfered ; she positively refused to have a revenue. The house should be founded in absolute poverty.

"As soon as our intention began to get wind in the town, there rose such a storm of persecution as is quite indescribable. The scoffs, the jeers, the laughter, the outcries that this was a ridiculous, fantastic undertaking, were more than I can speak of."

The Provincial, thinking it would be rash to run counter to popular feeling, thereupon changed his mind, and refused to permit the foundation.

"In the meantime I was in very bad odour in the house where I was, because I wished to draw the enclosure more

tight. They said that I insulted them, and that God was well served in their convent, and that it would be far better for me to devote my energies to procuring money for that house which already existed than for a new one. Some even wanted to have me put into prison, and there were few who took my part. As for me, I saw clearly that they had good reasons for many things they said, and sometimes I made excuses, though, as I could not tell them the principal motive, which was the command of our Lord, I knew not what to say, and so I held my tongue."

Her confessor also wrote to her to say that he hoped that now she saw her scheme was but an impracticable dream, and that she must think no more of prosecuting it. She was however, encouraged by another confessor, a Dominican, named Pedro Ibañez, and by another whom she took into her confidence, a Jesuit, named Gasparde Salazar. After about six months Theresa persuaded her sister to buy a house for her in Avila, with great secrecy. "I knew that if I told anything about it to my superiors, the whole business would be undone, as happened before." She also secretly collected sufficient money to furnish the house, and in the same secret manner, through her friend, the zealous lady, who went heart and soul with her, engaged workmen to put the house in repair. The matter could not, however, be kept so close that none got wind of it. But as nothing certain could be established, many people doubted that S. Theresa was really the proprietress of a house and was meditating a move into it, and the establishment of a community of discalced Carmelite nuns. This took place in 1561. In January, 1562, she was suddenly ordered away to Toledo, to attend on a noble lady, Louisa de la Cerda, who had just lost her husband, and was in great affliction. She spent half a year with this lady at Toledo, and there met a certain Dominican, for whom she conceived a great liking,

and who encouraged her in her designs. "While I was at mass one day in a monastery of his Order, a desire came upon me to know in what disposition his soul then was, for I desired that he might become a great servant of God. I rose up that I might go and speak to him, but afterwards thought it would be waste of time, and so sat down again, thinking moreover that I had no right to do so to him. As far as I remember I got up to go to him and then changed my mind three times. At last my good angel became stronger than my evil one, and so I went after him and began to ask him many questions, and he did the same to me, respecting the lives we had led. I began to tell him that, as for mine, it had been subject to many afflictions. When he heard this he pressed me to acquaint him with them. In fact, he could not refrain from importuning me, nor was I able to refrain myself from telling him of them. I therefore explained my whole life to him under the seal of confession, and he appeared to me more prudent than others, and I was most anxious that he should devote himself entirely to God. When I see any one who takes my fancy I instantly desire that he may give himself entirely to God, and I wish it sometimes so vehemently that I can hardly contain myself. And though I desire all the world to serve our Lord, yet I desire with vehement impetuosity that this should be so with those whom I best like, and so I often importune the Lord on their behalf. So I went quite alone to the place where I was accustomed to pray, and I began to speak with our Lord, but it was in a manner so familiar, that often I knew not what I was saying. After I had entreated our Lord with abundance of tears that the soul of this religious might be devoted in earnest to His service, I remember praying thus: 'Though I have him already in reality, yet that will not content me unless I possess him altogether;' and I also said, 'O Lord! do not refuse me

this favour, consider that this good man is fit to be numbered as our friend.' . . . I was once with him in the locutory of the monastery, and so great was the love which my soul understood was burning in his, that I was almost absorbed by it, for I was considering the greatness of God, and how in so short a time he had raised his soul to such an admirable state. It did me so much good to be with him that he seemed to inflame my soul with new fire and new desires to serve our Lord."

About this time she met also with S. Peter of Alcantara, in the house of the widow lady with whom she was staying, and he also urged her to go on with her design of founding a monastery without revenues, and in the primitive severe rule of the Order.

On her return to Avila, she found that a brief had been obtained from Rome by her friends there authorizing her to found her reformed house. The gentleman who had favoured her plan all along, and had been a sort of lay director to her at Avila, went with the brief to the bishop, and supported by Peter of Alcantara, persuaded him to allow the house to be opened.

"Everything was done with the greatest secrecy, for had this not been the case nothing could have been accomplished, for the people disliked the undertaking exceedingly, as was afterwards seen." A relation of S. Theresa's most opportunely fell ill, and she obtained permission to nurse her. This gave her liberty to prepare the house, urge on the workmen, and get the plans ready for sudden execution. On S. Bartholomew's Day, 1562, with the utmost caution, the Blessed Sacrament was taken to the room turned into a chapel, some ladies took the habit from the hands of S. Theresa, two other nuns from the convent of the Incarnation being present. The house was that in which her sick relative was nursed, consequently no suspicions had been aroused in the minds

of her superiors. As soon as it was thus transformed into a convent, the sick woman was removed, leaving the nuns in possession. All went on smoothly till after dinner : Theresa had lain down for her siesta, when the house was disturbed by the arrival of a messenger from the convent of the Incarnation with peremptory orders for Theresa to return thither at once. The prioress had heard of the move on the part of the saint, and the whole convent was in excitement. Theresa was frightened, she was obliged to obey, and she went, " thinking they would certainly put me into prison."

" As soon as I arrived I gave an account of myself to the prioress, who then became somewhat pacified. But they all sent for the Father Provincial, and the cause was to be heard before him. He blamed me very sharply, for I acknowledged my fault to him as one very guilty. In some things I saw clearly that they condemned me wrongfully, for they said that I had undertaken the affair so as to get a reputation and name. But in other things I was convinced that what they said was true, as that, not having observed the relaxed rules of that house, how could I think of keeping the severer rules of another house? These accusations did not give me any trouble or pain, though I pretended to be afflicted, lest I should seem to disregard what they said to me."

S. Theresa was, however, quite safe; she had the papal brief authorizing her undertaking, and however much her superiors might be annoyed and object, they could not but submit to its authority.

" Two or three days after, the mayor and magistrates of the city met, along with the chapter, to consider this matter, and all declared that they would on no account consent to the establishment of the new house, and that the most Blessed Sacrament should be taken from it, and the convent dissolved. They appointed divers divines from every Order

to give me their opinions. Of these some said nothing, others condemned the business. Only one father, a Dominican (Bañez), said there was no necessity for dissolving the house so suddenly, and without further consideration, and that the affair belonged to the bishop. These words did much good, for, considering the excitement, it is a wonder the people did not immediately pull the building down. The tumult and excitement were so great that no one talked of anything else; and all condemned my running first to the Provincial and then to the monastery. . . . In the meantime the king's council was informed of the whole proceeding, and an order came that an account should be drawn up of the constitution of the new house. Here began fresh difficulties, for some had gone to Court on behalf of the citizens, and some ought to go on our behalf, but we had no money, and I knew not what to do."

However, a priest, named Gonzalez de Aranda, offered to go to Court for her, along with her lay friend, Francisco de Salcedo. The Bishop also sent a priest named Daza to the city council to propose a compromise. The opposition lasted half a year, during which time Theresa was kept in the monastery of the Incarnation, and not allowed to visit those to whom she had given the veil in the house she had bought and set apart.

At last Father Bañez, her Dominican confessor, persuaded the Provincial and the Prioress of the Incarnation to allow Theresa to go to her newly-founded monastery. The excitement of the people and town council had somewhat abated, alms were given to the destitute nuns, and difficulties disappeared one by one.

"I lived five years in the convent of S. Joseph at Avila, after I had founded it; and I think that they were the most quiet years of my life. I there enjoyed the tranquillity and calmness which my soul has often since longed for. . . .

The number in the house was thirteen, a number which I was resolved not to exceed. I was much delighted at living among such pure and holy souls, for all their care was to serve and praise our Lord. His Divine Majesty sent us everything necessary without our asking; and whenever we were in want—and that was seldom—their joy was all the greater. I praised the Lord for giving them such heroic virtue, and especially for endowing them with indifference to what concerned their bodies. I, who was their Superior, never remember to have been troubled with any thought in this matter, because I firmly believed that our Lord would not be wanting to those who had no other wish than how to please Him. With regard to the virtue of obedience, I could mention many things which I here saw in them. One at present recurs to me. One day a few cucumbers were given to us, and we were eating them at our meal. The cucumber that fell to my share was rotten inside. I called one of the sisters, and to prove her obedience, bade her plant it in the garden. She asked if she should plant it upright or sideways; I said ‘sideways,’ and she immediately did so, without the thought occurring to her that it must decay. Her esteem for obedience was so superior to her natural reason, that she acted as if believing that what I ordered was proper.”

In course of time, the eager, active mind of Theresa formed a new scheme. She had now a convent of discalced nuns, she was resolved to have also a monastery of discalced friars. The General of her Order came to Avila from Rome; she explained to him the reform she had effected, and her desire to extend the reform to monasteries of men. He acquiesced, and gave her permission to form such a society, if she could. “I was now,” says she, “much consoled at having his licence, but much troubled at having no friars ready to begin the work, nor any secular ready to start the house. Here was I, a poor barefooted nun, without the support of any one

but our Lord, furnished with plenty of letters and good wishes, but without the possibility of putting my wishes into execution."

However, she wrote to the General of the Jesuits at Medina, and he and the rest of the fathers of that society took the matter up very warmly, and did not desist till they had obtained from the bishop and magistrates licence for the foundation of such a monastery as S. Theresa desired.

"Now, though I had a licence, I had no house, nor a farthing wherewith to buy one; and how could a poor stranger like me procure credit, had not the Lord assisted us? He so ordered that a virtuous lady, for whom there had been no room for admission into S. Joseph's convent, hearing that another house was about to be started, asked to be admitted into it. She had some money, but not enough to buy the house with; only sufficient for the hire of one, and to pay our travelling expenses. And so we hired one; and without any other assistance we left Avila, two nuns from S. Joseph's and myself, with four from the relaxed convent of the Incarnation, and our chaplain Julian d'Avila."

They reached Medina del Campo on the eve of the Assumption, 1567, at midnight, and stole on foot with great secrecy to the hired house. "It was a great mercy of God that at such an hour we met no one, though then was the time when the bulls were about to be shut up which were to fight next day. I have no recollection of anything, I was in such a scare and anxiety. Having come to the house, we entered a court, the walls of which were much decayed. The good father who had hired the house was short-sighted, and had not noticed how unfit the place was to be made an abode for the Blessed Sacrament. When I saw the hall I perceived that much rubbish would have to be removed, and the walls to be plastered. The night was far advanced, and we had brought only a few hangings there, I think, which

was nothing for the whole length of the hall. I knew not what was to be done, for I saw that this was not a fit place for an altar to be erected in it. However, our Lord was willing that this should be done immediately, for the steward of the lady had in the house several pieces of tapestry and a piece of blue damask, and we were allowed the use of them. When I saw such good furniture, I praised our Lord. But we knew not what to do for nails, and that was not the time when any could be bought. We began to search for some on the walls, and at length procured enough. Then some of the men put up the tapestry whilst we swept the floor; and we made such haste, that when it was daylight the altar was ready, a bell was put up, and immediately mass was said. This was sufficient for taking possession, but we did not rest till the Blessed Sacrament was placed in the tabernacle, and through the chinks of the door opposite the altar we heard mass, having no other place."

When daylight came S. Theresa was aghast to see how ruinous the house was: the hall which she had hastily converted into a chapel, was so full of cracks that the Blessed Sacrament was exposed to the sight of those who passed in the streets, and she saw that the repairs of the dilapidated mansion would cost money and take time. She was much dispirited, for she began to fear that she had undertaken what she had not the power to carry out—her intention being to make this a convent of nuns, and then to found, if possible, in the same town, a monastery for reformed Carmelite friars.

"In this trouble I passed a great part of the evening, till the Rector of the Society (of Jesus) sent a father to visit me, and he consoled me greatly. I did not tell him all my troubles, but only that which I felt at seeing ourselves in the street. I spoke to him of the necessity of having another house for us, cost what it might, wherein we might dwell till

this one was repaired. I recovered courage also at seeing so many people come to us and none of them accuse me of folly, which was a mercy of God, for they would have done quite right to take away from us the Blessed Sacrament. In spite of all the efforts made to obtain another house, none could be found to be let in the old town, and this gave me great anxiety night and day; for though I had appointed men to watch and guard the Blessed Sacrament, yet I was fearful lest they should fall asleep, and so I got up in the night myself to guard it at a window, and by the clear light of the moon I could see it very plainly.

“About eight days after, a merchant, seeing our necessity, and living himself in a very good house, told us we might have the upper part of it, where we might live as in a private house of our own. He also had a large hall with a gilt roof, and this he gave us for a church.”

Others came forward and assisted, and the upper storey of the merchant's house was fitted up for their reception.

Shortly after she began to see her way towards obtaining friars for her reformed Order. There was in Medina an excellent priest, named Antonio de Heredia, who had assisted her greatly. He told her that he desired to enter the Carthusian Order. This did not please Theresa; she entreated him to delay a year the execution of his design, and she then confided to him her plan. He was pleased with it, and to her great delight offered to be the first friar of her reformed society. Shortly after, she met S. John of the Cross, who was also at the time thinking of joining the Carthusians. She intercepted him and persuaded him to become a discalced Carmelite. “He promised me he would do so if the business did not prove too tedious. When I now saw I had two religious to commence the work with, it seemed to me that the matter was accomplished, although I was not entirely satisfied with the Prior; and thus some delay was

caused, as well as by our not having any place for commencing our monastery."

In 1568, the Lady de la Cerda, sister of the Duke of Medina Sidonia, wrote to S. Theresa, offering to found a house of Discalced Carmelite nuns in her own town, Malagon. This lady knew Theresa well, it was with her when she had been left a widow that the saint had spent six months. Theresa at once went to Malagon with some of her nuns, and took possession of the house provided for them.

Four or five months after, whilst S. Theresa was talking to a young gentleman of quality, he most unexpectedly offered her a house he possessed in Valladolid, with a vineyard attached to it. She at once accepted the offer. But when she arrived at Valladolid, she found that the place was unhealthy, and altogether unsuitable. Indeed all the nuns fell ill in it, and they were obliged to move to another house given them by the sister of the Bishop of Avila.

Shortly after this, a young gentleman of Avila hearing that S. Theresa wished to found a monastery of Discalced Friars, offered her a house he possessed in the little village of Durvello. She accepted it, and then started to see it, with a nun and her chaplain, Father Julian d'Avila.

"Though we set off at daybreak, yet as the place was not much known, no one could direct us; and thus we walked all that day in great trouble, for the sun was very hot, and when we thought we were near the place, we found that we had still a long way to go. I shall never forget the fatigue and wanderings of that day. We arrived at the place just before nightfall, and when we went into the house, we found it was in such a state that we could not possibly spend the night in it, partly because it was filthy, and partly because there were many people about. It had a tolerable hall, two chambers with a garret, and a little kitchen: this was the building we were to use as our friary. I thought that the

hall might be turned into a chapel, the garret into a choir for the friars, and the two chambers into a dormitory. My companion could not endure the thought of making a monastery of the place, and said, 'Mother, no soul can possibly endure such a place as this, however great the sanctity. Speak no more about it.' Father Julian did not oppose me when I expressed my intentions, though he was of the same opinion as my companion. We spent the night in the church, though so great was our fatigue, we stood more in need of sleep than of vigil. Having arrived at Medina, I spoke with Father Antonio, and told him everything. He answered: 'I am ready to live not only in such a house as that which you describe, but even in a pigstye.' Father John of the Cross was of the same mind."

The consent of the bishop and of the provincial of the Order having been obtained, the two fathers went off to the wretched house, and took possession of it on the first or second Sunday in Advent, 1568.

"The following Lent, as I was going to Toledo, I passed that way, and came on Father Antonio sweeping the door of the church, with his usual cheerful countenance. 'What is this, father?' said I; 'what has become of your dignity?' 'The time in which I received honour was time ill spent,' he answered.

"When I went into the church along with two merchants, friends of mine, who had come with me from Medina, I was astonished to see how the spirit of the Lord reigned there. So many crosses and skulls were there that the merchants could do nothing but weep. Never shall I forget one little cross placed over the holy water stoup, on which was fixed a paper crucifix, and which produced more devotion than one elaborately carved. The garret formed the choir. It was high in the middle, so that they could stand up there to say the Hours; but to enter it they were obliged to stoop low.

They had made two little hermitages on each side of the church, so low that they could only sit or lie down in them, filled inside with hay because it was cold. Their heads almost touched the roof. Two little windows commanded the altar, and two stones served them as pillows. Here was also a store of crosses and skulls.

“They went about preaching among the ignorant people of the neighbourhood, and soon gained such a reputation, that I was greatly consoled. They went to preach six or eight miles off, through snow and frost, barefoot, for they wore no sandals then; afterwards they were ordered to wear them. When they had done preaching and confessing they returned late to their meal, but with such joy that all their sufferings were not accounted by them. As for food, they had sufficient, for the people of the neighbouring villages provided them with more than they wanted.” This monastery was shortly afterwards transferred to Mancera, where a more commodious house was placed at their disposal.

The next foundation of S. Theresa was that of S. Joseph's, at Toledo, in 1569. A pious merchant in that city fell ill, and by the advice of a Jesuit confessor left money for the establishment of a convent of nuns in Toledo. The Jesuit father and the executor of the deceased wrote to S. Theresa on the death of the merchant, and asked her if she were willing to found a house in Toledo with the money left. She went to that city and arrived there on Christmas Eve. She took up her residence in the house of her friend, the widow Donna Luisa de la Cerda.

Things did not run smoothly. The governor and council of Toledo would not license her establishment; and the executor of the deceased merchant would not let her have the money unless she complied with certain requisitions which she did not think consistent with the rule to grant.

“I now knew not what to do, for I had come to Toledo

for no other purpose than to make the foundation, and I saw that to go away without having done so would be a great reproach. I resolved therefore to speak with the governor himself, and hastening to a church which was near his house, I sent a message to entreat him to allow me to speak with him: it was now two months that the business had been dragging on, and every day matters became worse. When I appeared before him, I said that I thought it very hard that poor women should be hindered from living in mortification and enclosure by those who spent their time in pleasure. And by these and other remarks which I made with great freedom, I softened his heart so that he granted me a license before I left. Thereupon I was greatly delighted, thinking I had gained my point, whereas I had nothing but this permission, and three or four ducats. With these I bought two pictures painted on linen, as I had none for the altar, two straw mattresses, and a coverlet. I knew of no house, and had nothing more to do with Alonzo Alvarez (the executor). A merchant of the city, a friend of mine, told me not to be troubled, he would find me a house. But he fell sick, and therefore could not keep his promise. A few days before, a Franciscan friar, called Martin de la Cruz, who had been staying a few days in Toledo, had sent me a young man, a penitent of his, whose name was Andrada; he was very poor, and his confessor told him to do whatever I should order him. Being one day in the church at mass, he came to speak with me, and assured me he would do all he could to serve me. I thanked him, but laughed heartily, as did also my companions, on seeing what help that holy friar had sent us; for he was not dressed as was fitting for conversing with Discalceate nuns. However, when I saw myself with a license, but with no one to help me, I remembered this young man, and mentioned him to my companions; but they laughed at me, and advised me not to commit the

matter to him, as he was sure to talk about it. I did not, however, listen to them, but sent for the young man, and desired him to look out for a house, and I would give him security for the hire of it, as the money would be procured by Alonso d'Avila, the merchant, who, as I said, was sick. Next morning, when I was at mass in a church of the Jesuit fathers, he came to speak to me; and told me that he had found and hired a house, and had brought the keys with him, and that we had better go and see it. We did so, as it was very near, and found it so convenient that we lived in it nearly a year. Very often, when I think of this foundation, I am astonished at the ways of God; for during three months certain wealthy persons were searching throughout Toledo for a house, and could find none; and yet, when this poor young man went, our Lord was pleased that he should find one at once.

"As the house suited, I ordered immediate possession to be taken, before anything else was done in it, that so there might be no disturbance. Andrada told me that the house would be empty that day, and that we might send our furniture thither. I told him there was little to be done, for all we had was two straw mattresses and one coverlet, at which he seemed astonished. We borrowed all that was necessary for saying mass; and in the beginning of the night we went with a workman to take possession, carrying with us a little bell, such as is rung at the elevation, for we had no other; and thus in great fear we spent the night in making preparation. But I found no place proper for a chapel, except a room which was entered through another little house that adjoined it, and which we had also hired of the landlady; but this house was then occupied by some women, and I dared not speak to them of the matter, lest they should tell what we were about.

"Everything being now ready, we began to break open a

door through the partition wall. The women who were in the room, so soon as they heard the blows, were frightened, and left their beds in fear. We had much difficulty in pacifying them. For some time they were inflexible, and would not hear of our taking possession of this room for a church ; but they did no harm, our Lord appeasing them, and when they saw what we were going to do, they allowed mass to be performed there.

“ I afterwards saw that I had made a mistake, for the mistress of the house was very angry when she heard that her house was converted into a church, and she was only appeased by the consideration that if she humoured us, we might purchase the house of her. When the members of the council, however, were informed that a convent was founded, for which they had not purposed to grant a license, they became very angry, and not finding the governor at home—as, after granting the license, he had started on a journey—they went to the house of a certain canon of the church whom I had privately informed of the matter, and told him how much they were astonished at the boldness of a silly woman who, against their wishes, had founded a religious house. He answered as if he were ignorant of the matter, and endeavoured to appease them as well as he could, saying, that I had done the same elsewhere, and that I certainly could not have acted without authorization. Some days after they sent me an excommunication, and forbade mass to be performed till I had produced the authority by which I acted. Accordingly I requested Don Pedro Manrique to go and explain matters, and shew them my license. This he did, and so satisfied them.”

Only fifteen days after the foundation of the house at Toledo, S. Theresa received an offer from the Princess of Eboli, wife of Ruy Gomez and mistress to Philip II., to found a house at Pastrana. On her way, she stayed at

Madrid in a convent of Franciscan nuns, and heard of two hermits, Mariano de San Benito, and a young man, Juan de la Miseria, who occupied a cell at Pastrana, which had been given them by Ruy Gomez. These hermits were desirous of joining the reform established by S. Theresa, and she sent for Father Antonio from Mancera to instruct them. At the same time an old priest, Baltazar de Jesus, joined them, and she was thus enabled to establish at Pastrana a second monastery for Discalced friars of the Carmelite Order. S. Theresa spent three months with the Princess of Eboli, who wanted to make conditions concerning the new convent, which Theresa felt were inconsistent with the spirit of her reform. At last Ruy Gomez interfered, and a compromise was effected.

The convent thus established was favoured by the Princess till the death of her husband, when, in a fit of compunction, she entered the house; but the severity of the rules did not suit her, and she left it in a huff, and thenceforth showed great spite against the nuns. This became so intolerable, that S. Theresa removed them to Segovia, where she had recently founded another establishment.

In 1570, S. Theresa founded another house of her order at Salamanca. She obtained from a pious man of that city the gift of a house, but it was not empty at the time, being occupied by students of the university. The students were, however, turned out at a few hours' notice. "They left it that same evening, yea, that very night, and we entered immediately. The students, having little or no regard to cleanliness, had, as I found, left the house in such a mess, that we spent the whole night in cleaning it. My companions and myself remained alone in that house on All Hallows' Eve. I tell you, that when I remember the fears of my companion, whose name was Maria de Sacramento, I am inclined to laugh. The house was very large and in great disorder, and

contained many garrets. She could not help thinking of the students, because they had left the house with great reluctance, and suspecting that some of them had hidden themselves in the place—a thing they might have done easily. We shut ourselves up in a room where there was some straw, and that night we had two coverlets which had been lent us. When my companion saw herself in this room she was more composed about the students, though she did nothing but look round, first on this side and then on that, with much fear. Once I asked her what she was looking so fixedly at. She answered, ‘I am only thinking, were I to die here, what would you do alone in this house with a corpse?’ She did, I admit, give me a scare at this thought, for dead bodies always give me a pain in my heart, even when I am not alone. Bells rang in the night, for it was the vigil of All Saints, and increased my alarm. However, I answered, ‘When this happens, sister, I will consider about it; at present, let us go to sleep.’ As we had had two bad nights, sleep soon banished our fears. Next day some more nuns came, and then our fears were at an end.”

Her next foundations were those of Our Lady at Alva (1571), S. Joseph’s at Segovia, S. Joseph’s at Veas (1573), and a house with the same dedication at Seville (1575).

In the meantime, Pope Pius V. had appointed Apostolic Visitors to inquire into the relaxations which had crept into the religious orders, and Pedro Fernandez, a Dominican, was nominated visitor of the Carmelites in Castile. In pursuance of his office he came to Avila, and found great fault with the convent of the Incarnation. He sent for S. Theresa, and insisted on her assuming the office of prioress of this house, so as to restore the discipline in it. S. Theresa, before doing so, solemnly made profession of her devotion to the unmitigated rule, and her renunciation of all those relaxations which had been allowed by the Holy See. This declaration

she wrote out and signed on the 3rd of July, 1571. The introduction of Theresa as prioress into the convent of the Incarnation caused a commotion among the sisters. "The nuns stoutly opposed her, and vomited forth all the insults that malice could suggest. Moreover, the chief men and some of the inhabitants of the city took their side. Now when the provincial had summoned them into the choir, and had read the letters authorizing his proceeding, those sisters who were for a severer life, and some of the more religious of those present, snatched up the cross and tried to impose it on Theresa; the friars also forcibly drew her towards her stall. Then those who were opposed lifted up their voices and filled the whole church with lamentations and cries. The first party with great exultation began to shout a *Te Deum*, as an act of thanksgiving, but the other party burst forth into loud contumely against her."¹ Then the saint addressed the assembled nuns, and by her tact and conciliatory manner gradually overcame the hostility which was aroused against her, and induced the nuns to adopt the changes she wished to introduce. Her address has been fortunately preserved. "My mistresses," said she, probably with that pleasant smile on her face which those who have described her appearance mention as so winning, "Mothers and sisters to me, God has sent me into this house to fulfil a certain work in it, a task which I must obey, but which I never sought and never deserved. This appointment is to me most serious, not only because a burden has been laid upon me which I am not able to bear, but also because the right of choosing your own prioress has been taken from you; you are deprived thereby of a liberty you have hitherto invariably exercised, and a prioress is imposed upon you against your will, and towards whom you manifest repugnance. But I assure you I have come here only to serve you in all

¹ Ribera, in Vit. S. Theresæ.

things, and so far as I am able to adapt myself to you. And I trust that in this matter God will assist me greatly, for in other points there is not one of you who could not teach and reform me. Therefore see, my mistresses, whether I do not deserve well of you, for indeed, I would gladly shed my blood to be of service to you. I am a daughter of this house and the sister of you all. I have made acquaintance with the abilities and the necessities of most, if not all, of you, and there is consequently no reason why you should be strangers towards her who is properly your own. Do not fear my rule. Although hitherto I have lived among and have governed the Discalceate, yet I know how, by God's mercy, to rule also those who are not Discalceate. One thing I desire, that we may altogether walk before God in sweet concord, and strive, as best we may, to observe those few rules which we find in our constitutions, and which we have undertaken to keep for God's sake, to whom we owe so much. I know truly our own weakness, and if we cannot reach to lofty perfection by our works, let us at least strive for it with our hearts' desires, and then, may be, God will bring the desire to good effect."

The health of S. Theresa was at this time indifferent. She complains in a letter (March 7th, 1572) of having suffered from quartan ague, and pains in her side, the latter no doubt arising from hysteria. She was bled thrice. She also suffered from tooth-ache, one of the most trying of maladies to the temper. About the same time also she had returns of her visions. One day when she was communicating, the priest, instead of giving her a whole host, broke it in half, and gave her half, and the other half to another communicant. S. Theresa felt rather nettled at this, for she was convinced that the priest had done it, not because he was short of hosts, but in order to administer a reproof to her. However, our Lord appeared to her, and said, "Fear not, daughter, for

none shall be able to separate Me from thee." Then stretching out his right hand in which he held a nail, "Behold this nail," he said. "Receive it in token that henceforth thou shalt be My bride. Hitherto thou hast not deserved this, but from this time forward thou shalt bear the care of My honour, not only as thy Creator, King, and God, but as thy true and very husband. My honour is in your hands, and your honour in Mine." This incident is a favourite one with artists.

At the end of three years, S. Theresa left the Convent of the Incarnation for her own convent of S. Joseph, in the same city of Avila. A brooding quarrel now broke out between the Calceate and Discalceate members of the Carmelite Order.

In 1571 or 1572, some religiously disposed men in Andalusia had joined the Reform of S. Theresa, and Francis Vargas, the apostolic visitor in Andalusia, desiring to find a house for them, turned the Calceate friars out of the small monastery of S. John at Porto, between Elepla and Guelva, and gave it to those of the stricter obedience. Moreover, he appointed Father Geronimo Gratian, son of the king's secretary, who had taken the habit a couple of years before, to be commissary apostolic to the friars and nuns of the Discalceate Reform. Hitherto all those of the Reform had been subject to the provincial of the relaxed rule, and the fathers of the mitigated rule took every means of hindering the progress of the Reform. "Those of the Discalceate who were able to govern were not approved or supported. In every house they did as they liked, and until they were governed by one of themselves, had to endure great troubles; for some liked one thing, others liked another, and this condition of affairs gave me great pain."

Father Augustin Suarez, provincial of the Carmelites in Andalusia, was very angry at the expulsion of those of the

relaxed rule from S. John at Porto, and as soon as he was able, he restored the house to the Calceates, and insisted on those who remained in the house resuming their shoes, and adopting the dispensation from the strict observance of the rule accorded them by Papal brief.

Father Geronimo Gratian went to the Archbishop of Seville, who offered him rooms in his own palace, and showed a lively interest in the Reform. Encouraged by this sympathy, Gratian sought S. Theresa in Veas, and urged her to found a house in Seville.

"We immediately began to make preparations for the journey. We started in waggons, closely covered, I having with me Father Julian d'Avila, Antonio Gaietan, and a Discalceate friar. When we came to an inn, we took a chamber, good or bad, as it chanced, and a sister was placed at the door to receive what we stood in need of. The father who came with us did not reside there. By making haste we arrived at Seville the Thursday before Trinity Sunday, having endured extreme heat on the road; for I tell you, sisters, that when the sun poured his rays on the waggons it was like purgatory. Sometimes we consoled ourselves by thinking of hell, or by considering that we were suffering for God; for the six nuns who went with me were such good souls that I would willingly have ventured among the Moors with them.

"Having to pass by boat over the Guadalquivir, it was impossible at the same time to follow the rope for conveying over the waggons; but we were obliged to wind about the river, though the rope was of some little help to us. But it happened, how I knew not, that those who were holding the rope on the other side let it go, so that the boat went down the river without oars or rope. But our men laid hold of the rope, and, with all their strength, tried to stop it; the stream, however, was so strong, that they were thrown down. All

then cried out, and we said our prayers. The boatman excited my compassion so, that I thought more of him than of the danger, he seemed in such grievous trouble ; his son also, a boy of about eleven, edified me greatly, he was so concerned at his father's distress. A gentleman, marking our danger from his castle, sent help ; but the boat upset in a shallow place where there was a sand-bank. It was now dark, and we should not have found our way had not the man from the castle guided us. But a much greater trouble happened on the last day of the octave of Pentecost. We had made haste to reach Cordova in the morning, so as to hear mass without being seen ; and for the more secrecy, we were directed to a church beyond a bridge. In order, however, to pass over, we were obliged to have a license from the governor, and this we had not obtained, and we had to wait two hours, till the governor was out of bed. In the meantime, several people came round the waggons to peep at who was inside. This, however, did not much concern us, as we were too well concealed to be at all visible. But when the license arrived, it was found that the waggons were too wide to pass through the bridge gate, and we were obliged to have the wheels sawn, and so another hour was wasted. At length, when we arrived at the church where Father Julian d'Avila was to say mass, we found it full of people. When I saw this, I thought it would be better for us to depart without hearing mass ; but Father Julian thought otherwise, and as he was a theologian, we followed his opinion. We alighted near the church, and though no one could see our faces, because we always wore large veils, yet the fact of being seen with them, and with the white mantles we wear, together with our sandals, was sufficient to excite curiosity and some commotion. This gave me palpitation of the heart, and therewith my fears vanished, which was a great relief to me and to everyone else. On entering the church,

a good man met us, and offered to make a way for us through the crowd. I begged him to lead us to a little side chapel, and he did so ; he locked the chapel door, and did not leave us till we went out of the church. I assure you, my daughters, that this was one of the worst difficulties I ever met with."

In Seville, S. Theresa found great difficulty in founding her house, as the archbishop was cool, and perhaps annoyed at her having arrived without previous notice being given to him. A brother of the saint arrived at this time from the Indies, where he had spent thirty-five years, and he very energetically took up the cause of his sister ; a suitable house was found for her convent, and the archbishop consented to her entering it, and having mass said in it ; nay, more, he at last agreed to have a solemn translation to the chapel of the Blessed Sacrament, in which he himself took part.

"The archbishop commanded all his clergy to attend, and some confraternities, and that the streets should be adorned with tapestry. Garcia Alvarez decorated our cloisters, then a public thoroughfare, and also the church, erecting many beautiful altars, and planning many curious devices. Among them was a fountain of orange-flower water, which created great devotion. The music was good, and so many wind instruments were used, that the prior of the Carthusians assured me he had never seen such a ceremony before in Seville, so that evidently it was the work of God. He walked in the procession, which he was not accustomed to do, and the archbishop placed the most holy Sacrament in the chapel. Great crowds of people came to the chapel. A remarkable thing happened. As there were discharges of artillery and fireworks, some of the powder caught fire, and a great flame went up to the top of the cloisters ; they were hung with tapestry, but though everyone thought that the tapestry must be reduced to ashes, little or no damage was done ; the tapestry was crimson and yellow. But what

caused the wonder was that the stones of the arches were black with smoke, while the tapestry was not in the least injured." S. Theresa thought the devil had fired the gun-powder in his wrath, and that the tapestry was miraculously saved.

In 1576, S. Theresa founded the Convent of Caravaca. "Before I left Seville, after a general chapter had been held, there came a command from the chapter, not only that I should found no more convents, but also that I should choose one and live in it, without going out of it on any pretext, and this would be shutting me up in prison. The Father General was displeased with me without any just reason, and serious accusations were moreover made against me."

The matter looked serious.

A Brief had been obtained from Pope Gregory XIII., dated April 15, 1575, requiring the holding of a General Chapter of the Order for the consideration of the observance of the rule, as it contained this significant paragraph:—"If any have been elected, and have assumed office, and have erected and have inhabited, and still inhabit, convents or other places against the will of their superiors, let them be deposed and removed from their offices and administrations; and all who separate themselves, give scandal, are contentious, troublesome, and rebellious, shall be brought to order by ecclesiastical censures and penalties, and other wholesome legal remedies, the secular arm being invoked against them if need be." On the strength of this, the Council General of the Carmelite Order in Spain, assembled at Placentia, passed severe decrees against the Discalceate Carmelites who had founded convents and monasteries in Castile. "The reverend provincials, and all other governors and rectors of provinces and convents, are required, under pain of excommunication and of deposition, to remove and

cast down those who informally have been elected, or have assumed office; and because many of them are disobedient, rebellious, and contumacious—to wit, those called vulgarly the Discalceates—against the patents and statutes of the General Prior, and live outside of the province of Old Castile, namely in Granada, Seville, and La Penuela, nor are willing humbly to accept the mandates and letters of the General Prior, but produce equivocations, cavils, and tergiversations; it shall be signified to the aforesaid Discalceate Carmelites, that, unless within three days from hence they yield, the secular arm, if necessary, shall be called to assist in constraining them to submit to the apostolic censures. And that whosoever shall continue opposition shall be severely punished, and cited to appear personally before us. Moreover, it is decreed that all Carmelites of the first rule, vulgarly called Discalceate, shall be removed from all their convents which they have obtained beyond the province of Castile, and also, that if any such shall seek to be received in Castile contrary to the patents and institutions of the Reverend Father General, they shall be excluded and rejected.”

The General of the Order, Father Rubens, sent Father Germino Tostado as his visitor through Spain to enforce this edict, and for this purpose he was to press on the king the necessity of rooting out the Discalceate reformers. Father Antonio of S. Joseph, says, “This Tostatus came from Rome to Spain laden with faculties against the Discalceate, as Saul went from Jerusalem to Damascus against the primitive Christians, but with different thoughts and intentions; for we must always suppose that he acted from a purpose for the greater glory of God. However, he certainly came with briefs and mandiments, ‘that if he found any of this way, whether men or women, he might have them bound,’ to be punished.”

S. Theresa in her distress wrote a letter to the general, which has been preserved, in which she appeals for mercy for her Reform, and excuses Fathers Gratian and Mariano, who were threatened. But she had no intention of submitting. She says : " Many learned persons to whom I confessed, and whose advice I sought, would not consent to my desisting ; at the same time it was a kind of death to me to go against the will of my superior. The truth is, that though I wished to please him in this matter, I could not, because there were vicars apostolic whom I was bound to obey." In a word, she found that she could hold out by opposing the authority of Father Gratian, whom Vargas had nominated visitor to the Carmelite Order for Andalusia, to that of the general and chapter of the Order.

Unfortunately for S. Theresa, at this time the Papal nuncio died. " He was a holy man, a great lover of virtue, and a sincere friend of the Discalced fathers. Another succeeded him, who it seems was sent to exercise us in sufferings ; he was in some way related to the Pope, and though doubtless a servant of God, he took great pleasure in favouring the fathers of the mitigated rule, and acting on the information they gave him of us, he decided it was better that these beginnings should proceed no further, and accordingly he began to execute his plan with extreme rigour, condemning, imprisoning, and banishing all whom he thought were disposed to resist him. Those who suffered most were Father Antonio of Jesus, and Father Geronimo Gratian ; with the latter and with Father Mariano of San Benito he was most displeased. He forbade them under pain of heavy censures from undertaking or managing any business. He appointed a father of the mitigated rule to visit the monasteries both of nuns and friars, and had he succeeded in his purpose, it would have been a great affliction to us. As it was, we suffered severely, as one knowing better than I how to speak

could tell. I was regarded as the cause of all this trouble, and if I could have been flung into the sea, as Jonah was, the tempest would have been stayed. But it so happened that our Catholic king, Don Philip, heard of what had taken place, and having been informed of the life and virtues of the Discalced fathers, he took up our cause so warmly that he would not allow the nuncio alone to judge our cause, but appointed four others in addition, sensible men, three of whom were religious, to examine our case. Although many great men in the kingdom and many bishops had taken pains to acquaint the nuncio with the truth, yet all would have availed but little had not God made use of the king as his instrument."

The interference of the king gave the matter another complexion. One of the commissioners he appointed was Father Pedro Fernandez, who had been visitor of the Carmelite Order in the province of Castile, a man well disposed towards the Theresian reform.

For some time S. Theresa had employed Father Didacus Yepes as her confessor and director, but there came to Toledo a certain Dr. Alphonso Velasquez, and the saint conceived a lively desire of making him her confessor instead of Yepes. Her wish was seconded by an apparition of our Lord, who said to her, "My daughter, I want you to adopt Doctor Velasquez as your confessor." In fact Father Yepes had been somewhat remiss in attending to her, he was supernaturally detained, as he afterwards asserted, from going to her whenever she sent for him. Alphonso Velasquez became the most devoted and enthusiastic of confessors; to such an extent did he carry these sentiments, that when, shortly after, he was made Bishop of Burgo de Osma, and Theresa came to call on him, he went down on his knees to her, which made her blush redder than she had ever blushed before, as Yepes says in his life of her.

Although the interference of Philip II. had saved the Discalced from being treated as heretics, to be constrained by the secular arm, it had not saved them from vexatious interference from the provincial and the nuncio.

In 1577 died Isabella of the Cross, prioress of the monastery of the Incarnation at Avila, and a great contention arose about the choice of a successor. Some of the nuns wanted to elect S. Theresa, others chose Anna of Toledo, less strict in her discipline. An appeal was made to the provincial, and Tostatus the visitor came to Avila with authority to settle the contention. He immediately excommunicated all the nuns who had voted for S. Theresa, tore up their voting papers, and flung them contemptuously into the fire. The fifty-five nuns of the strict faction were forbidden not only to attend divine service, but even to set foot within the choir. Nor were they allowed to see their confessors or their relations. The forty-four more submissive nuns then elected Anna of Toledo, and the visitor ratified her appointment. The fifty-five stoutly maintained their opposition, and refused to acknowledge her authority. So the schism lasted for three or four months, till S. Theresa, having declared she would not return to "that Babylon," the monastery of the Incarnation, the nuns submitted to Anna of Toledo.¹

Nor were the Discalced fathers treated much better.

At Toledo, John of the Cross was cudgelled twice, and dressed in rags, and brought before Tostatus, along with Father Germanus, bleeding at the mouth from the cruel treatment he had undergone by the Prior Maldonatus, and they were both shut up as prisoners in different monasteries.

S. Theresa wrote to the king to complain, in a letter dated December 4th, 1577, and Tostatus was obliged to exhibit his hostility in less overt acts of violence. The apostolic

¹ Epp. S. Theres. i. ep. 3, iii. ep. 76 and 14.

nuncio was, however, no less antagonistic: he deposed Father Gratian from his office conferred on him by the former nuncio, and had his books rigidly examined to detect, if possible, in them occasion for preferring against him a charge of heresy. He issued orders to all the provincials to visit every convent and monastery of the Discalced, and castigate all who refused to submit, to depose the superiors and appoint others of the relaxed obedience, and to forbid the foundation of any more monasteries of the Discalced.

S. Theresa consulted theologians, and obtained from them an opinion that the commands of the nuncio were invalid, as he had not shown his letters of authority.

"As for Theresa," said the nuncio, "she is a restless woman, rambling about the country, indocile and contumacious, the inventor of false doctrines, with the appearance of piety, guilty of having run away from her cloister against the commands of her superiors and the Tridentine decrees, and a despiser of the apostolic precept which forbids a woman to teach (1 Tim. II. 42)."

But Theresa had powerful influences at work in her favour. The father of Gratian was the king's privy secretary. Her great supporter, the Dona de la Cerda, was sister of the Duke of Medina Sidonia. Philip received urgent appeals to interfere from several sides, and on August 9th, 1575, the royal council issued a proclamation to the magistrates to forbid them to allow the nuncio to interfere with the Discalced monks and nuns, and to lend the latter the secular arm for their protection, should they have occasion to appeal to it.

Encouraged by this, the Discalced took a bold step likely to widen the schism. They elected a provincial of their own, an act which proclaimed that they had broken away from the Carmelite Order of the Relaxed Rule, and claimed their own autonomy. This solution of the difficulty was obviously the best. It was approved by Philip, who induced

the nuncio to confirm it, and Father Angelo de Salazar was appointed to supervise the Discalced.

S. Theresa founded another house, the thirteenth of her Reformed houses, at Villa nueva de la Xasa in 1580, and in the same year her Reform received confirmation by Bull of the Pope, placing it on an independent footing, and freeing it thenceforth from interference with by the fathers of the Relaxed Rule.

"When I was at Palencia it pleased God to make a separation between the Discalced and the Calced fathers, each choosing a provincial of their own; and at the request of our Catholic king, Don Philip, a very ample brief was obtained from Rome for this purpose, and his Catholic Majesty continued to favour us much. A chapter was held in Alcala by the command of Father John de las Cuevas, then prior of the Dominican convent at Talavera, who was appointed by the Pope and nominated by his Majesty. The king paid expenses, and by his command the university favoured them greatly. The chapter was held in a college of ours, and Father Geronimo Gratian was elected provincial. The separation has given me one of the greatest pleasures and comforts I could receive in this life; for during more than twenty-five years the Order has had to endure more troubles, persecutions, and afflictions than I have space to relate. And now we are all at peace, Calced and Discalced, having no one to disturb us in the service of our Lord."¹

S. Theresa's fourteenth foundation was that of S. Joseph at Palencia; her fifteenth at Seria, at the request of her admiring confessor Velasquez, now Bishop of Osma (1581).

After founding this house she went to Avila, where she discovered that her first foundation, that of S. Joseph, was in a sad predicament. The nuns had abandoned the severity of their rule, and had allowed themselves great re-

¹ "Book of Foundations," c. 28.

laxations. They were, moreover, in debt, and very badly off. S. Theresa had herself elected prioress, in the room of Maria of Christ, who resigned, and laboured, in spite of her increasing infirmities, to recover the discipline and finances of the house.

In 1582, S. Theresa made a sixteenth foundation at Granada, and had the satisfaction of seeing her Reform pass the frontiers and penetrate into Portugal. Her seventeenth foundation was at Burgos.

“The father provincial wished to accompany us to this foundation, partly because he was not then occupied, having been preaching that Advent, partly because he wished to take care of my health on the journey, as the weather was very cold, and I was old and infirm. He thought, perhaps, that my life was of some little importance. His company was certainly a special providence of God, for the roads were such, on account of the heavy rains, that it was quite necessary for him and his companions to go forward and examine where we could pass, and help us to pull the waggons out of the ruts. At a place called the Bridges, near Burgos, the water overflowed so much that the bridges could not be seen, and we could not tell where we were going, for all round was a sheet of water, and it was very deep. It was great rashness passing this way, especially with waggons, for had they gone out of the road by ever so little all would have been lost. As it was, one waggon ran into danger. We took a guide from the nearest inn, but the company of the father provincial was a great comfort, for he took care of everything, and he was of such a mild disposition that nothing troubled him. He made light of everything except the bridges, but here even he seemed to be anxious. And who would not be alarmed on entering a world of waters without path or boat? My companions were eight, two who were to return with me, and five who were to remain in Burgos. All

confessed before passing the bridges, and asked my blessing, and kept repeating the creed. I forced myself to comfort them, showing no alarm, but cheerfully speaking to them thus, 'Courage, my daughters; what greater happiness than here to become martyrs? Let me go alone first, and if I be drowned, do not press on, but return to the inn.' It pleased the Lord that by my going first I secured the rest a passage over. But I went with a violent distemper in my throat, which came on me in my journey to Valladolid, and without my fever leaving me, so that I was in extreme pain. All got over the bridges well pleased; it is a pleasure to recall such adventures."

The foundation at Burgos was made under difficulties. There was a misunderstanding with the archbishop, who refused to give his license, and S. Theresa had to wait some months before overcoming his objections. She left Burgos at the end of July, 1582, with Anne of S. Bartholomew and Theresa of Jesus, her niece, and went to Palencia, Medina del Campo, and Alva, which latter place she visited at the request of Maria Henriquez, Duchess of Alva, who was anxious to meet with her. There she died. The account of her death we have from the pen of her companion at the time, the Venerable Anne of S. Bartholomew.

"Having arrived on our way at a little village, she found herself, at night, much exhausted, and she said to me, 'My daughter, I feel very weak; you would do me a pleasure if you would procure me something to eat.' I had only some dry figs with me; I gave four reals to a person wherewith to buy eggs at any price, but none were to be procured. Seeing her half dead, and being in this distress, I could not contain my tears. She said to me, with angelic patience, 'Do not afflict yourself, my daughter; God wills it, and I am content. The fig you have given me suffices.' On the morrow we arrived at Alba; our holy mother was so ill that the doctors

despaired of her recovery. I was dreadfully troubled to lose her, and especially at her dying at Alba. I was also grieved to think that I must survive her, for I was very fond of her, and she was very tender towards me; her presence was my great consolation. . . . I was with her for five days at Alba, in the greatest affliction. Two days before her death, when I was alone with her in her cell, she said to me, 'At last, my daughter, the time of my death is come.' These words touched me to the quick; I did not leave her for a moment, but had everything that was needed brought to me.

"Father Antony of Jesus, one of the first Discalced Carmelites, seeing how tired I was, said to me on the morning of her death, 'Go and take a little something or other.' But when I left the room she seemed uneasy, and looked from side to side. The father asked her if she wished me to be recalled. She could not speak, but she made a sign of assent. I therefore returned, and on my re-entering the room, she smiled, and caressed me, drawing me towards her, and placed herself in my arms. I held her thus for fourteen hours, all which time she was in the most exalted meditation, and so full of love for her Bridegroom, that she seemed as though she could not die soon enough, so greatly did she sigh for His embrace. As for me I felt the most lively pain till I saw the good Lord at the foot of the bed of the saint, in inexpressible majesty, accompanied by some saints, ready to conduct her happy soul to heaven. This glorious vision lasted the space of a credo, and entirely resigned me to the will of the Lord. I said, from the bottom of my heart, 'O my God, even though I should wish to retain her on earth, I would resign her at once to Thee!' I had scarcely said these words when she expired."

Ribera gives the following account of her death:—"At nine o'clock on the same evening she received, with great reverence and devotion, the sacrament of Extreme Unction,

joining with the nuns in the penitential psalms and litany. Father Antony asked her, a little after, if she wished her body, after her death, to be taken to Avila, or to remain at Alva. She seemed displeased at the question, and only answered, 'Am I to have a will in anything? Will they deny me here a little earth for my body?' All that night she suffered excessive pain. Next day, at seven in the morning, she turned herself on one side, just in the posture in which the blessed Magdalen is commonly drawn by painters. Thus she remained for fourteen hours, holding a crucifix firmly in her hands, so that the nuns could not remove it till after her death. She continued in an ecstasy, with an inflamed countenance, and great composure, like one wholly taken up with internal contemplation. When she was now drawing near her end, one of the nuns, viewing her more attentively, thought she observed in her certain signs that the Saviour was talking to her, and showing her wonderful things. Thus she remained till nine in the evening, when she surrendered her pure soul into the hands of her Creator. She died in the arms of Sister Anne of S. Bartholomew, on the 4th of October, 1582; but the next day, on account of the reformation of the calendar, was the fifteenth of that month, the day now appointed for the festival. The saint was sixty-seven years old, forty-seven of which she had passed in religion—twenty-seven in the monastery of the Incarnation, and twenty in that of S. Joseph."

The saint's body was honourably buried at Alva. Nine months after, on the 4th of July, 1583, the coffin was opened and the body found to be perfect and incorrupt: the face, on which earth and water had fallen through the breaking in of the coffin-lid, was discoloured and the nose injured, but otherwise in sound condition. The father provincial tried to pull her mouth open for the purpose of getting some of her teeth, but was unable to do so. He then cut off her left

arm. Bishop Yepes gives the following glowing account of the condition of the corpse :—"The hairs still adhered to the wrinkles of her face. Her mouth was shut so that it could not be opened ; all her fair hair remained, scarce any lost. Her breasts were full and white, for having her hands folded over them, they were saved from being stained by the water impregnated with lime. Her stomach was as entire as when she expired. That part of her body whence the arm was cut was most juicy and oily, so that from it more oil distilled than from elsewhere."

The arm was taken to Lisbon, to a monastery of Discalced nuns lately founded there. The body was placed in a shrine, its clothes frequently renewed, the old ones being distributed as relics, and slices of flesh cut off occasionally to be given to monasteries of the Theresian Reform which solicited bits of their beloved founder. These pieces of flesh, Yepes tells us, remained wherever they were, incorrupt and oily.

In 1585, by a decree of the provincial chapter of the Order, held at Pastrana, the mutilated body was secretly removed to Avila. But in 1586 the Duke of Alva obtained leave of the Pope to have it brought back to Alva, and there it remains to the present day.

The body was inspected again in 1591 by the Bishop of Salamanca, and in 1594 it was removed to a more magnificent shrine, when it was found that blood or some coloured liquor exuded from the socket of the arm where it had been cut off.

In 1616 the body was again visited, and the right foot cut off. "I, Father Didacus of S. Joseph, in the presence of the General F. Joseph of Jesus Maria, having taken a knife from the hand of the said general, and having genuflected, unworthy, and trembling at having to touch this divine treasure, I cut off the right foot of the aforesaid sacred body, from which two toes were then wanting, a little toe, and that

adjoining the big toe. And the said general having received the holy relic, reverently, on his knees, he devoutly kissed it, and placed it in a magnificent reliquary prepared for it by the congregation in Italy, to be translated on a suitable occasion to Rome."

The further mutilation of the corpse was finally forbidden by brief of Sextus V.

The body was examined in 1750; this is the condition in which the pious devotion of less than two centuries had left it: "The sacred body was found entire and incorrupt, wanting only the right foot, which is venerated at Rome in our monastery of S. Maria de Scala; the left hand, which is at Lisbon; the left arm and heart, which are kept apart in two costly shrines and venerated in the convent of the Incarnation; a slice out of the upper part of the right breast, which is in our college of S. Pancras, at Rome; the left eye, some ribs, some pieces of flesh, and some bones, which have been dispersed throughout the Christian world. The rest of the body remains with flesh, skin, and bones. The head has been cut off from the trunk, and the greater part of the neck has been carried off. What remains is sound with flesh and skin, so that in the right eye both the pupil and the eyelashes are distinguishable. What is most marvellous is that the right arm is as flexible as when she was alive. But the right hand has been pulled off in bits, and only the middle bone, which is most white and beautiful, has been left with some sinews. In like manner, on the left foot, the toes and nails are quite distinct."

The body was again examined in 1760, but it had not been further tampered with.

The heart of S. Theresa, with gold crown resting on the shrivelled mass of flesh, and adoring cherubs in gold surrounding it, is exhibited behind glass in the convent at Avila. It has two gashes in it, probably made in cutting a piece out

for the Milan Carmelites, but which are supposed to have been made by the fiery dart with which the angel penetrated her bowels in one of her visions; and this view is adopted and given apostolic confirmation by the Papal Acts of Beatification and Canonization. The dead dry heart is also asserted to glow with such ardour of devotion, as occasionally to break the glass bell under which it is preserved. The real cause of the breaking of the glass is, however, the contraction of the metal in which it is fixed. Lively imaginations also see figures of saints and even of the Blessed Virgin appear in the heart. One devout worshipper kneeling in adoration before her thumb saw it suddenly assume the form of the entire saint herself, with a figure of the Blessed Virgin floating above her. The reflections on the glass of objects in the chapels where these relics are exhibited no doubt occasion these fancies; it is impossible, however, not to wonder at the Bollandist fathers having deemed them worthy of insertion in their great work on S. Theresa. They are fully believed, however, by the Discalced Carmelites, and Father Emmanuel, in his *Chronicle of the Order*, on this account calls the heart of S. Theresa "a certain window opening into heaven," and adds, "the flesh of our mother, S. Theresa, keeps, after 105 years, a marvellous and fragrant incorruption, and her heart is a miraculous mirror of Omnipotence, in which occur mysteriously and supernaturally apparitions of forms."

The left arm of S. Theresa is at Lisbon, the hand at Alva. The fingers of the right hand have found their way—one to Seville, one to Rome, one to Avila, one to Paris, one to Brussels. The right foot is in Rome;¹ a slice of flesh was kindly presented to Pope Paul V. by the general of the Order in Spain, and was acknowledged in an enthusiastic letter, dated May 31, 1618. The wooden cross with which S. Theresa combated devils is also at Rome, another at

¹ The Bollandists engrave a horrible picture of it.

Brussels. Her slippers are exposed to the devotion of the faithful at Avila, a shoulder bone at Brussels, her staff and rosary at Avila, her veil at Cagliari; in the Carmelite church at Venice, a piece of flesh and a tooth. At Piacenza, a napkin stained with her blood is exposed to the devotion of the faithful at her festival. A molar tooth and a slice of her heart are at Milan in the Carmelite convent, the latter given by Balthazar, son of Philip IV., who wore it round his neck till he died. At Naples her scapular, a lump of flesh at Paris, another at Naples, in convents of the Order. Two large slices of flesh, highly scented,¹ at Cracow.

Two or three authentic portraits of the saint exist, taken at different periods of her life. One is in the monastery of Monte Compatri, fifteen miles from Rome. In it S. Theresa is represented in her habit, at the age of sixty-three. Another original portrait is said to exist in a convent of the Order at Vienna, and the Bollandists engrave a portrait of her preserved at Avila, signed by John de la Miseria, one of the first fathers of her Rule. The following description of her person is from Ribera's life of the saint: "In her younger days she was of good stature and pleasing form, and of this traces remained, even till the period of her death. Her body was stout and fair, her face round and full, and of an agreeable expression; her complexion was somewhat ruddy, which during prayer was often illuminated, and shone with resplendent brightness. The whole countenance had a sweetness of expression far above nature. Her hair was black and curly, and the forehead high, regular, and beautiful. Her eyes were round and black, and slightly protruded, but not immoderately; they were well set, and of a soft and lively expression. When she laughed, they glistened and bore a charming sweetness, though when she wished to assume a

¹ "Cracovia compos facta est duorum haud exiguorum frustorum carnis ejus, prodigiosum spirantium odorem."

grave appearance her eyes spoke her thoughts. Her nose was small, but the extremity was round and somewhat prominent. It cannot be said that her mouth was either large or small; the upper lip was regular and delicately formed, but the lower a little thick and slightly bent; still there was in them something very sweet and beautiful. Her teeth were also exceedingly beautiful, and her chin was remarkably fine. Her hands were small and delicately formed.

"On the left side of her face were three small moles, which added greatly to the natural beauty of her countenance. One was a little below the middle of her nose, another between the mouth and nose, and a third below the mouth.

"These particulars I received from those who for a long time enjoyed her friendship. During the saint's lifetime, John de la Miseria took the likeness by the command of his provincial, Father Gratian. By ordering this likeness to be made, he conferred a great favour on posterity."

S. Theresa was the author of several works: 1. Her "Life," written in 1561 at Avila. 2. The "Relations," which are additions to her life, of which there are three, the first written in 1560, the second in 1561, the third in 1576. 3. The "Way of Perfection," written in 1563. 4. The "Interior Castle," written in 1577. 5. The "Book of the Foundations," commenced in 1573. 6. "The Method of visiting the Convents of Discalced Nuns." 7. "Conceptions of Divine Love," written about 1577. 8. "Exclamations of the Soul to God." 9. "Admonitions to the Nuns." 10. Some Hymns. 11. The "Letters" of the saint, of these some 342, and 87 fragments have been published. 12. The "Constitutions," drawn up by the saint for her Order.

S. Theresa is represented in Art with a flaming arrow penetrating her heart, or with the Saviour presenting to her a nail. Sometimes in biretta, with book and pen, and the Dove whispering in her ear, as a Doctor of the Church.



CHRISTUS CONSOLATOR

October 16.

- S. BASSIAN, *M. at Syracuse*; *circ. A.D. 269.*
 S. ELIPHIUS, *M. near Tulle in France*; *circ. A.D. 362.*
 S. BOLONIA, *V.M. at Expilly in Haute Marne*; *circ. A.D. 362.*
 S. SILVANUS, *M. at Ahun in Haute Marche*; *beginning of 5th cent.*
 SS. MARTINIAN, SATURIAN, AND OTHERS, *MM. in Africa*; *A.D. 458.*
 S. JUNIAN, *H. at Gemby near Limoges*; *circ. A.D. 500.*
 S. COLMAN, *B. of Killruadh in Ireland.*
 S. GALL, *H. C. at Arbon on the Lake of Constance*; *circ. A.D. 646.*
 S. BALDERIC, *C. at Fauquemont near Rheims*; *7th cent.*
 S. MAGNOBOD, *B. of Angers*; *circ. A.D. 670.*
 S. KIARA, *V. at Killrea near Cork, in Ireland*; *A.D. 680.*
 S. MUMMOLIN, *B. of Noyon and Tournay*; *A.D. 683.*
 S. BERCHARIUS, *Ab. M. at Montiers-en-Ders*; *A.D. 685.*
 S. AMBROSE, *B. of Cahors*; *circ. A.D. 780.*
 S. LULLUS, *Abp. of Mainz*; *A.D. 786.*
 S. VITALIS, *H. in Brittany, at Raix*; *9th cent.*
 S. GAUDERIC, *C. in Languedoc*, *9th cent.*
 S. BONITA, *V. at S. Martin-de-Brionde in Auvergne.*
 S. ANASTASIUS, *Mk. in France*; *circ. A.D. 1085.*
 S. BERTRAND, *B. of Comminges in the Pyrenees*; *circ. A.D. 1120.*

S. BOLONIA, V.M.

(ABOUT A.D. 362.)

[Gallican Martyrologies. Authority:—Popular tradition.]



HIS saint is said to have been a maiden of fifteen, left an orphan early, and committed to a Christian nurse, who sent her to keep sheep at her little farm, where now stands the village of S. Boulogne in Expilly, in the Department of Haute Marne. She was admired for her beauty by an officer of Julian the Apostate, and because she turned a deaf ear to his addresses he had her tortured and put to death.

SS. MARTINIAN, SATURIAN, AND OTHERS, MM.

(A.D. 458.)

[The *Martyrologium Parvum*, Ado, Usuardus, &c. Modern Roman Martyrology. Authority:—Victor of Utica, a sufferer in the same persecution.]

IN the Vandal persecution in Africa under Genseric, a chief of the conquering race had slaves named Martinian, Saturian, and Maxima. Martinian was an armourer, and his master resolved on marrying him to Maxima, but she had vowed her virginity to God. She did not dare openly to refuse to take Martinian as her husband, but she secretly informed him of her vow, and he respected it. At her advice, her husband, Saturian, and two brothers, ran away from their master, and concealed themselves in the monastery of Tabenna, but were found and brought back, and cruelly beaten. Had they consented to receive Arian baptism they would have been spared. Plague carried off their master, his son, and some of his servants. The widow gave the confessors to Sersaon, a kinsman of the king. Maxima was allowed to go free, and she became superior of a convent of sisters; but Martinian and the others were sent to a Moorish prince at Capra Picta. They laboured amongst the Moors, and converted many to the faith. They then wrote for a priest to be sent them from the nearest city.¹ A church was built, and a congregation formed. When Genseric heard of this he was so exasperated, that he sent to have the confessors tied to the tails of wild horses, and

¹ "Mittunt legatos per itinera distenta deserti : pervenitur ad civitatem romanam," *i.e.* to a city of the old Roman colony, a Latin-speaking town. Not to the city of Rome, as the Roman Martyrology states.

drawn through thickets and over stones till dead. The order was executed, and so the martyrs entered into their rest.

S. JUNIAN, H

(ABOUT A.D. 500.)

[Gallican Martyrologies ; but in the Paris Martyrology on Nov. 15, and in the Limoges Directory of 1832, on Oct. 16. By Butler on Aug. 26. Authority:—A life of uncertain date.]

IN the reign of Clovis, S. Amandus lived as a hermit among the forests on the estate of a noble named Ruric, in Haute Vienne, near Rochechouart. Ruric built the solitary man a cell, and treated him with great courtesy. A boy, named Junian, ran away from his parents, and joined himself to Amandus. He served him till his death, and inherited his hermitage. Many sick folk came to him to be healed of their disorders ; but after a while, a huge snake began to infest the woods, and sting those who came trampling through the bracken in quest of the hermit. Junian went forth against it with no weapon save the sign of the Cross, and drove it from the forest, and bade it make its way to the ocean, and plunge into its waves. And now, when ships sight the great sea-serpent playing on the waves, the mariners know it is S. Junian's snake, which may not again re-visit the land, having been banished to the deep by the saint.

The devil so resented the miracles wrought by S. Junian, that one day he ran headforemost at the saint, as he sat warming his knees over the fire, and butted him into the red-hot embers. Junian jumped out of the fire and went out after the devil, who had retired to air himself on a rock above the river Vienne ; dealt him a similar blow in

the small of his back, and jerked him off the precipice into the river.

Ruric, the noble who had built the cell for Amandus, was possessed by a legion of devils. He was brought to S. Junian, who expelled them so effectually that Ruric was afterwards considered a suitable person to be elected to the vacant See of Limoges. He is known as a writer of epistles in two books, and as having erected at Limoges a church in honour of S. Augustine of Hippo. He died about A.D. 507. On the death of S. Junian, Ruric built a church over his tomb.

S. COLMAN, B. OF KILLRUADH.

(6TH CENT.)

[Irish Martyrologies. In Dempster's Scottish Menology on Oct. 15. But in the Aberdeen Martyrology on Oct. 16. Authority:—Mention in the life of S. Ailbhe.]

As there are ninety-six S. Colmans recorded in the martyrology of Donegal, it is difficult to distinguish them. This S. Colman was a disciple of S. Ailbhe, of Emly, and made a visit with his master to Rome. On his way back, S. Ailbhe blessed the Irish channel, and the sea divided, so that he and his disciples were able to cross from Britain to Ireland dry shod through the depths. They came to Ireland in Carrickfergus Bay, and at Ailbhe's command, Colman founded a church at Cill-ruaidh, now Killroot. And whereas the spot was unprovided with fresh water, S. Ailbhe blessed a stone, and forthwith there gushed out a stream of water. Then said S. Colman to S. Ailbhe, "The water is scanty;" to whom Ailbhe replied, "Though the water is scanty, it is unfailing; it will be a running stream as long as the world lasts." Therefore the name of the stream is called Buanan

Cylle Ruayd, *i.e.*, "the unfailing stream of Kill-ruaidh." The Breviary of Aberdeen supplies no information with regard to this saint, save that the collect alludes to his bringing those who sat in darkness of error to the light of Christianity, and a rubric states that he is patron of Balhelvy. There is a S. Colman's well at Kiltiern.

S. GALL, H.

(ABOUT A.D. 646.)

[Roman, German, Gallican Martyrologies. Notker, Ado, Usuardus, &c. The translation of his relics on Oct. 17. Authority:—The Acts by Walafrid Strabo, Abbot of Reichenau, d. 849; a re-writing in better style of the more ancient life of the Saint. This more ancient life also exists; it was written after A.D. 771. Also, Ermenric of Reichenau, 829—850. "Tentamen vitæ S. Galli adornandæ in prosa et metro," ap. Pertz, Mon. Ger. ii. p. 31—33. Genealogia S. Galli, ap. Pertz, Mon. Ger. ii. 34; Cantilena de S. Gallo, *ibid.* ii. p. 33.]

S. GALL was an Irishman by birth, of noble family; S. Deicolus of Lure was, perhaps, his elder brother. Gall received his monastic training in the abbey of Bangor, in Ireland, under S. Comgal. He left Ireland along with S. Columbanus, and followed him to Gaul. After twenty years spent at Luxeuil, S. Columbanus was expelled in 610 by the furious Brunehild. The vacant abbot's seat was offered to S. Gall, but he refused it, preferring to go forth into banishment with his master.

Columbanus and Gall embarked on the Rhine below Mainz, and, ascending the river as far as the lake of Zurich, began to preach to the still heathen inhabitants of the neighbourhood. They stayed some time at Tuggen, where the Limmat enters the Lake of Zurich, and then struck across the forest-covered country northwards till the blue

sheet of the Lake of Constance extended before their eyes. At Arbor Felix, an old Roman fort, now Arbon, they found some traces of Christianity. Columbanus, however, pushed on to the head of the lake, at the roots of the Vorarlberg mountains, and settled at Bregenz, an old Roman town. On an island at no great distance was Lindau, another Roman settlement. Perhaps at both he may have found a few Christians. The Suevi and Allemanni had been subject to the Franks since the victory of Clovis at Tolbiac. They were all heathen worshippers of Woden. In announcing the Gospel to them, Gall was of great assistance, as he could preach in German. The two missionaries, with daring zeal, burned the heathen temples, broke the boilers in which the sacred beer was brewed, and threw the gilded idols into the lake. Such proceedings naturally excited against them the fury of the natives, and exposed them to great dangers. They had to flee to Zug, from which they were also expelled with blows. S. Gall and his master returned from their mission tour to Bregenz, where they made a few conversions, without, however, appeasing the rage, or conciliating the favour of the mass of the people. The little colony, however, remained there for three years. They resumed cenobitical life. They had at first to contend against hunger, for the inhabitants would give them nothing. They had to live upon wild birds, the water-fowl with which the lake then abounded, or upon woodland fruits, which they had to dispute with the beasts of the forests. But they had soon a garden of vegetables and fruit trees. Fish was also a resource—the trout of the Bregenzer Ach, and the red-fleshed char of the lake. Columbanus himself made the nets; Gall, the learned and eloquent preacher, threw them into the lake, and had considerable draughts. One night, while he watched in silence in his boat among the nets, he heard the mountain gnome call to the nippen of the waters. “Here am I,”

answered the water-sprite. "Arise, then," said the first, "and help me to chase away the strangers who have expelled me from my temple; it will require both of us to drive them away." "We are powerless," answered the nippen; "here is one of them upon the water side, whose nets I have tried to break, but I have never succeeded. He prays continually, and never sleeps. It will be labour wasted; we shall take nothing by it." Then Gall made the sign of the cross, and said to them, "In the name of Jesus Christ, I command you to leave these regions without doing anyone hurt."

Then he hastened to land and woke the abbot, who immediately rang the bells for nocturnal service; but before the first psalm had been chanted, they heard the yells of the spirits echoing from the surrounding hills, at first with fury, then losing themselves in the distance, and dying away like the confused voices of a routed army. M. Ozanam suggests that this picturesque legend is part of a popular ballad adopted from the mouths of the people into history. It bears even in its Latin form traces of its rhythmical origin.¹

S. Columbanus left Bregenz for a short while to see King Theodebert, who was at war with his brother, the King of Burgundy, shortly before the battle of Tolbiac, the second on that memorable field, and the defeat of Theodebert.

The whole of Austrasia was now in the hands of Thierry and the implacable Brunehild. S. Columbanus could no longer remain there in safety. Besides, the inhabitants of the neighbourhood of Bregenz, always irritated by the violent destruction of their idols, complained to the duke of the province that these strangers scared the game of the royal

¹ Ecce peregrini venerunt,
Qui me de templo ejecerunt,
— Et unus illorum est in pelago,
Cui nunquam nocere potero.

Volui enim retia sua lædere;
Sed me victum probo lugere,
Signo orationis est semper clausus,
Nec unquam somno oppressus.

chase, by infesting the forests with their presence. The people stole their cows, two of the monks were even slain in an ambushade. It was necessary to depart. Columbanus said, "We have found a golden cup, but it is full of serpents. The God whom we serve will lead us elsewhere." He had long desired to go to Italy, and reckoned on a good reception from the King of the Lombards. At the moment of departure, the fiery Gall, seized with fever, asked leave to remain. Columbanus was irritated by his weakness; "Ah, my brother," said he, "art thou already disgusted with the labours I have made thee endure? But since thou wilt separate thyself from me, I debar thee, as long as I live, from saying mass." It was a hard and unjust sentence, but Gall obeyed it. He remained in Helvetia only to redouble the zeal of his apostolic labours, and to found there one of the most celebrated monasteries in Christendom.

After the departure of his companions, Gall was filled with great sadness; and when the fever had left him, he sought the deacon Hiltibold, who ministered to a priest named Willemar at Arbon, and asked him if he knew of a suitable place in the neighbourhood for the construction of a cell and oratory. "For," said he, "my soul is filled with a fervent desire to end my days in a solitude." The deacon replied, "My father, I know a wild desert surrounded with lofty mountains, peopled with bears, wolves, and boars." The saint replied, "If God be with us, who shall be against us?"

On the morrow they started in quest of this solitude. At the ninth hour, the deacon suggested that they should rest and break their fast, but the zealous Gall declared he would not eat till he had seen the place where he was to dwell. They therefore continued their journey till they came to the place where the Steinach, falling from the mountain side, had worked itself a course through the rocks. As Gall walked

forward praying, his foot caught in a bramble, and he fell. The deacon would have lifted him up, but he exclaimed, "Leave me here; this shall be my lot for ever: here will I dwell, for I have a delight therein."

He set to work to make a cross out of the branches of a hazel tree, planted it, and hung on it the little bag he carried with him containing relics of the Blessed Virgin and SS. Maurice and Desiderius. Then he knelt before it, and prayed God to make the desert habitable for him. After that the two pilgrims took their repast, and went to sleep. The evening glow faded off the mountains, and the moon shone down on the Alpine valley. During the night Gall rose and knelt for prayer. Whilst he was engaged in his devotions a bear approached, and began to fumble over the fragments of the evening repast left under the trees on the ground. Gall threw the bear a loaf, and said, "In the name of Christ I bid you retire from this valley. The mountains and hills we will share, on condition that you do not hurt our cattle and men."¹

On the morrow the deacon went to the cascade to fish, and as he cast his nets he was aware of two water-sprites—fair women—rising out of the stream, who threw stones at him, and rebuked him for having intruded on their solitude. Gall ran up, and exorcised the nixes, and they fled up the cascade, filling the mountain with their musical laments. Such is the legend—another popular ballad grafted into the history, preserving to us relics of ancient German mythology. These spirits of lake and river flying before the preachers of the Gospel, are symbols of the old faith fading before the new light. But the remembrance of them lingered long. Five centuries later, when the poet of the Nibelungen represents the Burgundian warriors riding through Germany on

¹ According to the story, he made the bear collect logs and throw them on the expiring fire before he dismissed it.

their way to the court of Attila, the water nixes arrest them at their passage over the Danube, to predict to them a violent death in the midst of their festivities.

However, history disengages itself from legend, and we are able to fix with certainty the sojourn of Gall in the midst of those mountains to which he bequeathed his name. The saint discovered a level place, covered with a pleasant grove, between two streams. There he built his cell. Speedily he was surrounded by disciples to the number of twelve. The way to the humble hermitage became a beaten track. The renown of Gall extended, so that on the See of Constance falling vacant in 615, the choice of the people and clergy fell on him, and he was invited to leave his desert to sit on the episcopal throne. He went to the city, appeared before the assembly, but refused the bishopric on the plea that he had been forbidden by his master Columbanus to say mass. He, however, allowed his disciple John to be elected in his place ; and when presenting him to the people pronounced a discourse which has been preserved. It contains a summary of Christian doctrine, beginning with Creation ; following the course of time, it narrates the Fall and Redemption, the mission of the Apostles, the vocation of the Gentiles ; making the history of the human race serve as the introduction to his apostleship to the wild hunters and shepherds assembled on the ruins of the old Roman city to listen to him. "Therefore," said he, "we supplicate you to live as behoves Christians, shunning concupiscence ; drunkenness, which deprives man of his reason ; fornication, which defiles man ; avarice, which is idolatry ; anger, the vapours of a gloomy temper ; be merciful one to another, forgiving others as God has forgiven you. Atone for your sins past by penitence and alms, and guard against future transgressions, knowing that the day of judgment draws nigh, and that the hour of death is uncertain." The Duke Guzo then summoned

John the deacon before him, and asked him his origin. "I am a Rhætian," he answered, "of humble birth."

"Can you bear the burden of the episcopal dignity?" asked the duke. Then Gall stood forward to protest the virtues and worth of his disciple. John slipped away, and took refuge in the church of S. Stephen, then outside the city walls, though now within them, almost adjoining the cathedral. He was brought back, and consecrated by the bishops of Verdun, Autun, and Spire.

Guzo, Duke of Allmania, who had been appealed to to expel Columbanus and his companions out of his province, now claimed the help of the holy solitary to heal his daughter, possessed by a devil who resisted all exorcisms, crying out that he would yield only to Gall, who had already banished him and his fellows from the banks of the lakes of Zurich and Constance. Gall refused to go, and disappeared into the mountains of Rhætia; he was found there in a cavern, and led to the ducal castle at Ueberlingen. He found the young princess lying, as if dead, upon the knees of her mother, her eyes shut and her mouth open. He knelt down by her side, and, after a fervent prayer, commanded the demon to come out of her. The young girl opened her eyes, and the demon, speaking by her voice, said, before it obeyed him, "Art thou, then, that Gall who hast already chased me away everywhere? Ungrateful one! it is to avenge thee that I have entered into the daughter of thy persecutor, and now thou comest to expel me again!" When the cure was complete, Gall advised the daughter of the duke to consecrate her virginity to God, who had delivered her. But this princess, whose name was Friedburg, and who was, like all princesses canonized by legend, of singular beauty, had been affianced to Sigebert, the eldest son of Thierry II., who had just succeeded his father, and was soon to perish under the sword of Clothair II. She

was sent to him to Metz. When he learned how and by whom she had been cured, the young prince made a gift and concession to the Irish saint of all the territory which he should desire in the public or royal possessions between the Rhætian Alps and the Lake of Constance. Then he wished to proceed with his marriage. Friedburg asked for seven days' respite to recover her strength; she took advantage of this to flee to a church dedicated to S. Stephen. There she covered herself with a nun's veil, and, taking hold of the corner of the altar, prayed to the saint who had first shed his blood for Christ to help her. The young king, when told of this, came to the church with the nuptial robe and crown which had been intended for his bride. On seeing him, she held closer and closer to the altar. But he reassured her, and said, "I am come here only to do thy will." He commanded the priests to bring her from the altar to him; when she approached, he had her clothed in the nuptial robe, and placed the crown over her veil. Then, after looking at her for some time, he said to her, "Such as thou art there, adorned for my bridal, I yield thee to the bridegroom whom thou preferrest to me—to my Lord Jesus Christ." Then taking her hand, he placed her at the altar, and left the church, to mourn in secret over his lost love.¹

Gall, after a while, anxious to know of his master, sent across the Alps to make inquiries concerning Columbanus. His messengers returned with the news that Columbanus had died at Bobbio, and had bequeathed to his old disciple his crosier as a sign of absolution. Ten years later (625), Gall received a deputation of six monks, Irish like himself, from Luxeuil, who came in the name of the community to pray his acceptance of the government of the great abbey, vacant by the death of Eustace. But he again refused to leave that asylum which he had formed for himself, and

¹ He was only twelve or thirteen years old at the time.

where he continued to preach and edify the surrounding population, receiving disciples and visitors in always increasing numbers, whom he supported by the produce of his fishing.

The cell of the popular preacher, the place whence he had driven the bear, was the beginning of the great abbey of S. Gall, destined to be one of the most famous nurseries of learning in South Germany, and to shelter within its walls theologians, chroniclers, and the first popular poets.

Willemar, the priest of Arbon, came to see Gall in his old age, and implore him to visit him. The aged hermit refused, he wished to be left to die in his dear solitude; but when he saw that the feelings of his friend were wounded by his refusal, he yielded, and went with him to Arbon, where he died a few days after his arrival, having been attacked with mortal sickness almost immediately after having taken shelter under his friend's hospitable roof.

Bishop John of Constance hastened to Arbon, and buried his master. However, both Fulda and Wangen boast of possessing his body, but, probably, the relics they have are those of persons of the same name, for it is certain that S. Gall was laid to rest at Arbon. His relics were dispersed by the Zwinglians at the Reformation.

S. Gall is represented with a bear at his feet.

S. BALDERIC, C.

(7TH CENT.)

[Gallican Martyrologies. Authorities:—A life of S. Bova, written in the 9th cent.; Flodoard's Hist. of the Church of Rheims, written in the 10th cent.]

S. BALDERIC, in French, *S. Baudri*, was the brother of S. Bova. They were the children of Sigebert I., King of

Austrasia, and Brunehild. Balderic and his sister erected a monastery in honour of SS. Mary and Peter at Rheims, and S. Bova became its first abbess. Balderic retired to Fauquemont, near Rheims, and became the founder of a monastery there. The site is said to have been indicated by a falcon fluttering over the hill. When many monks had entered this house, Balderic went back to his sister at Rheims, and died there.

S. MAGNOBOD, B. OF ANGERS.

(ABOUT A.D. 670.)

[Gallican Martyrologies. Authorities :—A life written by a contemporary, and a second by Marbod, Archdeacon of Angers, afterwards Bishop of Rennes; died 1123. This latter life is, of course, of no authority as compared with the earlier one.]

MAGNOBOD, in French, *Mainbœuf*, was the son of a noble attached to the Court of Clothair II. As he was being taken by boat across the Loire to be baptized, a violent squall nearly upset the boat. He was sent to school at Angers under the care of the bishop, S. Licinius, who admitted him to holy orders, and appointed him to be abbot of Colonet. The bishop sent him to Rome, to procure for him some relics of S. John the Baptist. Whilst there, he said mass before the Pope, and was appointed to read the lessons at lauds. For this purpose he went to the desk, having just been given the benediction of the Pope, but some of those saying the office with him, being jealous of the honour in which he was held, extinguished the candle at the desk. Magnobod, however, read the lesson by the grey dawning light, without the assistance of the candle.

Not long after his return to Angers the bishop died, and he was elected almost unanimously in his room. Dagobert

summoned him to Paris. The first sights and sounds that assailed him were crowded prisons and wailing captives. Magnobod, moved to the heart by the misery that prevailed, sought the judge, and implored his clemency for the poor wretches. When he was refused, he went into a church and kneeling, prayed for the captives. Their bonds were loosed, the prison doors swung open, and a swarm of poor wretches emerged into the streets. He wrought many other miracles; he cured diarrhoea with blessed bread, and toothache with the sign of the Cross.

He died at Angers, after having mightily advanced the Kingdom of God in his diocese by his zeal, on October 16, in the early part of the 7th century. He assisted at the Synod of Paris in 614, that of Rheims in 625, and that of Clichy in 626.

His relics were burnt at the Revolution.

S. KIARA, V.

(ABOUT A.D. 680.)

[Irish Martyrologies. S. Angus the Culdee on Jan. 5, in his Metrical Martyrology; but the Tamlacht and Cassel Martyrologies on both Jan. 5 and Oct. 16. Authority:—A life in Colgan, of no great authority.]

THE holy virgin Kiara, Cyra, or Chier, was the daughter of one Duibhre, and of an illustrious family of Muskerry, in the modern county of Cork. She is said to have applied, with five other virgins, to S. Fintan Munnu, when residing at Ely O'Carrol, for a situation where to establish a nunnery, and he appointed her to take possession of Tech-telle, in West Meath, where he had himself resided. There she probably spent some years; but it is very doubtful whether she really received the place from S. Fintan Munnu. How long

she lived at Ely O'Carrol we do not know. Returning thence to her own country, she founded a nunnery, called, from her name, Killchree, now Kilcrea, a few miles south-west from the city of Cork, which she governed until her death in 680. In the account of the Saints of Erin, in *Leabhar Breach*, in the Royal Irish Academy, she is mentioned as one of the illustrious saints of the race of Conaire :—

“ Nine persons of the race of Conaire,
By learned persons called
Three lights, three seniors, three virgins,
Commemorated by the ancient sages.

* * * * *

“ These are the three *cailechs* (nuns)
Who freely gave their love to Christ,
Ciara-scach, Gobinait, with devotion,
And Sciach, daughter of Meachaer.”

S. MUMMOLIN, B.

(A.D. 683.)

[Gallican and Belgian Martyrologies. Authority :—An early life, written probably in the 8th century.]

S. MUMMOLIN was born on the shores of the Lake of Constance, and spent his early years in the monastery of Luxeuil, under S. Eustasius. When sent forth to preach the Gospel, he went with S. Bertin and S. Ebertram, natives likewise of the shores of Constance, to their countryman, S. Omer, in the land of the Morini, and was gladly received by him.

S. Mummolin built a little monastery on a hill rising out of the wide dreary marshes, and became the head of a number of disciples. The place becoming too strait for them, another site was sought, and found where now stands the city of S. Omer, then called Sithieu. On the death of S. Eligius, he

was elected bishop of Tournai and Noyon. The writer of his life assures us that he spoke fluently both Latin—the Romance tongue afterwards moulded into French—and the Teutonic tongue of the Flemings among whom he laboured. He translated the body of his predecessor, and died in 683, after a life bright with virtues. One portion of his relics are at Tournai, another at Noyon, and some fragments of his skull at S. Mummolin, near Watten, where his first monastery was founded.

S. BERCHARIUS, AB. M.

(A.D. 685.)

[Gallican and Benedictine Martyrologies. Authority:—A life written by Adso, Abbot of Moutier-en-Der; died 992.]

S. BERCHARIUS was born in Aquitaine, of wealthy and noble parents, about A.D. 626. In early childhood his gentleness, intelligence, and modesty attracted the attention of S. Nivard, archbishop of Rheims, when visiting his parents. S. Nivard urged his father to educate him for the Church, and this was done. When S. Bercharius was old enough to choose a course of life for himself, he went to S. Nivard at Rheims, who ordained him priest. He then studied the elements of monastic life under Remacle, but not the saint of Maestricht, apparently; and then under S. Waldbert, at Luxeuil.

One day Bercharius was sent down into the cellar to draw a pot of beer. He had turned the tap, when he was called by the abbot. He forgot to close the tap, and ran in answer to the call. When he came back, the beer had not overflowed, but had frothed up over the top of the jug. That the very small beer of the monks should froth was indeed a miracle; it was remembered more than three hundred years

after, when Adso wrote the life of the saint, who thinks the miracle scarcely second to the standing up of Jordan in a heap when the ark passed over.

When Bercharius was a proficient in monastic life he returned to S. Nivard, who wished to found some monasteries in his diocese. One day, as they were together on the way to Epemay, in quest of a suitable site for an abbey, they rested under a tree at Hautvilliers, and the old archbishop lay down to sleep with his head on the lap of Bercharius. Whilst he slept, Bercharius saw a white dove fluttering round the tree, and when Nivard awoke he told him what he had seen. These simple souls at once accepted the omen as signifying that the place was one where the Holy Spirit would love to rest, and there, accordingly, the monastery was founded by the munificence of S. Nivard, and S. Bercharius was constituted its first abbot.

Not long after, S. Nivard died, and his body was laid in the abbey church of Hautvilliers. S. Bercharius founded a nunnery at Puellemoutier, on the Loire, for eight captive girls whom he had redeemed from slavery.

He erected also several oratories in the forest of Der, among others that of Louze. He also built an abbey at Moutier-en-Der, and after his return from a pilgrimage to Jerusalem, he went to it, to spend in it, as its abbot, the rest of his days. There he closed his life by martyrdom. Among the monks was a young man named Dagwin, whom he had held over the font. He was probably a redeemed captive. In those days bishops and abbots ransomed slaves and turned them into monks or nuns, disposing of them as if they were their absolute masters, irrespective of the natural vocation of those whom they had bought. Dagwin chafed under his compulsory monastic life, and when sharply rebuked by the abbot for his disobedience to rule, resolved to murder his master. One night he entered his cell, and stabbed him.

Then running away, he flung the knife into the fishpond. But instead of sinking, the knife floated, and this so scared the murderer that he ran to the church and pulled the bells. The monks, wondering at the call at an unaccustomed hour, rose and went to the abbot. They found him weltering in his blood. Dagwin was caught, and brought to his bedside. S. Bercharius pardoned him, imposing on him only the obligation to go to Rome. Dagwin departed, and, as the biographer dryly remarks, "never came back again."

Two days after, S. Bercharius died (March 26), and was buried in the abbey church.

His relics, nearly entire, are still preserved at Moutier-en-Der.

S. AMBROSE, B. OF CAHORS.

(ABOUT A.D. 780.)

[Roman and Gallican Martyrologies. Authority:—A Life which pretends to have been written not long after his death, "Discipulus vero ejus, Agrippinus nomine, qui secutus est eum ubicumque ambulavit, docuit nobis omnia quæ scripta sunt de eo." But this can hardly be admitted; the writer did not know the name of the bishop who succeeded Ambrose, and tells the legend of the keys found in the belly of a fish, which is the old fable of Polycrates and his ring, and it requires a lapse of a century at least for such a myth to attach itself to a saint.]

S. AMBROSE, Bishop of Cahors, finding that he could not get on with the citizens, shut himself up in a cell adjoining the cathedral, and spent his time in prayer. A woman troubled with a pain in her stomach came to him in the night, seeking succour. S. Ambrose prayed, and she ejected a worm an ell long. The woman went about displaying the worm, and creating the liveliest enthusiasm thereby in the breasts of the citizens, who were so convinced by the sight that S. Ambrose was a man of God, that they hung up the

worm in the cathedral as a perpetual memorial of his miraculous powers and merits. Ambrose, finding that the fame of his worm-expelling powers brought him more visitors than he cared to receive, threw the keys of the cathedral into the river, and hid himself in a cave at some distance from the town. Thereupon a new bishop was elected and consecrated.¹ After some years a fish was caught with keys in its belly. This became the talk of the city, especially when it was found that these were the long-missing keys of the cathedral. Agrippinus, the disciple of S. Ambrose, who brought the talk of the town to his master, to relieve the monotony of his solitary life, told him that the keys had been recovered. Ambrose bade him go to the Bishop of Cahors, and bid him come to his cave with three unlighted tapers, and promised, should these tapers light miraculously, that he would leave his cell. The bishop came; the tapers kindled of their own accord, and so the saint left his place of retreat, but not to resume his charge. He made a pilgrimage to Rome, and died on his way home. His body was translated to Bourges.

S. LULLUS, ABP. OF MAINZ.

(A.D. 786.)

[Roman Martyrology, not in any ancient Martyrology. Authorities:—Mention in the Life of S. Sturmi and that of S. Boniface. There is a late Life of S. Lullus by a monk of Hersfeld, but it is of little value.]

LULLUS, a native of England, probably of Wessex, was brought up in the monastery of Malmesbury, under Abbot Eaba, and was there elevated to the office of deacon. In

¹ Name unknown; no diplomas with his signature exist.

answer to the call of S. Boniface, he went in 725 to Germany, being then quite young, scarcely twenty years old.

In Germany he was ordained priest in 735, and acted as archdeacon to S. Boniface, whom he constantly attended. S. Boniface sent him on a legation to Pope Zacharias, in 751, to obtain privileges for the monastery of Fulda, which S. Boniface had founded. In 742, S. Boniface had besought permission of the Pope to nominate a successor, but this request was not granted till 748. Then Boniface obtained permission to the same effect from King Pepin, and in 754 resigned the archiepiscopal see to Lullus, and departed into Frisia on that missionary enterprise which ended in his martyrdom. On hearing of the death of his loved master, Lullus removed his body to Fulda, against the wishes of the people of Utrecht and Mainz, who severally claimed the sacred relics.

An important quarrel broke out between S. Lullus and S. Sturmi, Abbot of Fulda. The latter claimed independence for his monastery, and Lullus wished to bring it under his authority. He deposed Sturmi, and set up a young disciple as abbot in his room. But after a while the monks of Fulda succeeded in persuading King Pepin to establish their independence and replace Sturmi.

S. Lullus governed the diocese of Mainz during thirty-four years. Before his death he resigned his dignity, and retired to the monastery of Hersfeld which he had built. In this retreat he died happily on Nov. 1st, A.D. 786.

Some of his relics at Hildesheim, others at Mainz.

S. BERTRAND, B. OF COMMINGES.

(ABOUT A.D. 1120.)

[Gallican Martyrologies. Authorities :—A Life by a contemporary, Vitalis, apostolic prothonotary of Alexander III., written at the instigation of Cardinal Hyacinth, afterwards Cælestine III.]

S. BERTRAND belonged to a noble family at l'Isle Jourdain. His mother was daughter of William Taillefer, Count of Toulouse. He was trained in the Abbey of Escale-Dieu, in the valley of Capatur, near the source of the Adour, but left it to adopt the profession of arms. He, however, soon gave up the life of camps to accept a canonry at Toulouse. He was appointed Bishop of Comminges, and ruled his see for fifty years. He rebuilt his cathedral. According to popular legend he killed a crocodile in the neighbourhood, and the stuffed animal hangs in the church to this day. But his life is silent on this marvel, though prolix on others.

A plenary indulgence was granted by Clement V. to all who should visit the relics of the saint whenever the Feast of the Invention of the Cross falls on a Friday.

October 17.

- S. HERO, *B.M. of Antioch*; A.D. 128.
 S. SOLINA, *V.M. at Chartres*; 3rd cent.
 S. FLORENTINE, *B. of Trèves and Tongres*; 3rd cent.
 S. LOUTHIERN, *B.C. in Cornwall and Brittany*; 6th cent.
 SS. ETHELRED AND ETHELBERT, *MM. in Kent*; A.D. 670.
 S. ETHELDREDA, *V.Q. Abss. at Ely*; A.D. 679.
 S. AUSTRUDE, *V. Abss. at Laon*; 8th cent.
 S. NOTHELM, *Abp. of Canterbury*; A.D. 741.
 S. ANDREW OF CRETE, *M. at Constantinople*; A.D. 767.
 S. BERARIUS, *B. of Sens in France*; A.D. 678.
 S. REGULUS, *B. in Scotland*; 8th cent.
 S. HEDWIG, *W., Duchess of Silesia*; A.D. 1243.
 B. MARGARET MARY ALACOQUE, *V. at Paray-le-Monial*; A.D. 1690.

S. HERO, B.M.

(A.D. 128.)

[Modern Roman Martyrology. Usuardus, Ado.]



SAINT HERO, deacon of S. Ignatius, was informed by revelation that he was to succeed his master on the episcopal throne of Antioch, when Ignatius was on his way to martyrdom. And this took place. It is very questionable whether he suffered martyrdom. There is no earlier authority for his having thus suffered than George Syncellus. He ruled the see of Antioch twenty years.

S. SOLINA, V.M.

(3RD CENT.)

[Gallican Martyrologies. Authority:—The lessons in the Chartres Breviary.]

THIS saint is said to have been a Christian maiden of Aquitain, who fled from home, as her parents were heathens, but was taken and martyred at Chartres.

S. LOUTHIERN.

(6TH CENT.)

[The Bollandists on this day, when commemorated in Brittany. In the Irish Martyrologies S. Luchtighern of Inistymon on April 28.]

IN the ancient British litanies of the 7th cent. S. Louthiern is invoked.¹ He is probably the same as S. Luchtighern, abbot of Inistymon, who often visited S. Itta. Very little is known of him, except that he was a disciple of S. Ruadan of Lothra. He probably came to Cornwall, where he has left his name as patron of a parish, S. Ludgran; the church probably occupies the site of his oratory. There he died; but his relics were carried into Brittany, in the 6th century, and thence to Paris in 965. An account of the translation of the relics is preserved in Mabillon.² His shrine is called there "la Chasse de S. Louthierne."

SS. ETHELRED AND ETHELBERT, MM.

(A.D. 670.)

[Whitford's Sarum Martyrology of 1526; Wilson's Anglican Martyrology of 1608 and 1640; the Winchester Martyrology, published by Sollerius, Mart. Usuardi, præf. p. lxiii. Authorities:—The account by Simeon of Durham in his *De Gestis Regum Anglorum* (12th cent.), mention in the Anglo-Saxon Chronicle under date 640; William of Malmesbury, and Matthew of Westminster.]

ETHELBERT, King of Kent, was succeeded by his son, Edbald, who married Emma, daughter of Clothair II. King of the Franks. By her he had Ercombert, who ascended the

¹ Mabillonii Veter. Analect. p. 68.² Annal. Benedict. III. p. 667.

throne after his death in 640, S. Eanswitha, and Ermenred. Ercombert married S. Sexburga, sister of S. Etheldreda, S. Ethelburga, and S. Withburga; and by her he had Egbert, S. Ermenilda, Lothair, and S. Earcongotha.

Ermenred, the brother of Ercombert, married Oslava (Aslaug), and by her became the father of SS. Ethelred and Ethelbert, of S. Ermenburga, and of three other daughters.

On the death of Ercombert in 664, his son Egbert seized on the throne of Kent. A claim might have been put in for Ethelred or Ethelbald, sons of Ermenred, but they were young. Ercombert had been a younger son of Edbald,¹ and had displaced his elder brother Ermenred, so that Egbert was alive to the insecurity of his position so long as the two little princes lived. They were at Eastry in Kent. An officer of King Egbert, named Thunor, undertook to murder the little sons of Ermenred, their cousin pretending not to sanction the deed, but not forbidding it. They were put to death, and secretly buried. According to Simeon of Durham a column of light revealed the place where their bodies were laid. S. Ermenburga, their sister, wife of Merewald, king of Wessex, at once claimed weregeld, or mulct, for the murder; and Egbert promised to give her as much land on the Isle of Thanet as a tame deer could run over in one day. Ermenburga consented. The claim of the princess had been supported by Theodore, Archbishop of Canterbury, and Adrian, Abbot of S. Augustine's. It was in accordance with the Teutonic laws of the nation and with the sentiment of the times. Thanet was a very fertile spot, the flower and jewel of the country—a sort of terrestrial paradise. King Egbert met Ermenburga on the island. She had brought the tame doe with her. It was let loose, and the king and his court followed it with their eyes, when the villain Thunor arrived, crying out that the princess Ermenburga had be-

¹ So says Matthew of Westminster; it is, however, not certain.

witched the king to make him give up his fair lands to the instinct of a brute. Then, being on horseback, he pursued the doe to stop her ; but the horse floundered in a morass, and sunk with its master before help could be afforded. The doe's course included forty-two plough-lands ; she crossed the island in two different directions before returning to her mistress. The land thus marked out was given over to Ermenburga and her spiritual posterity. Archbishop Theodore immediately consecrated the new foundations, which took the name of Minster. Ermenburga became a widow, and was the first abbess of the new community, which was soon occupied by seventy nuns. But she soon gave up the government to her daughter Mildred, whom she had sent into France, to Chelles, to receive a literary and religious education.

Ermenburga is also called Domneva, the latter being probably her name in religion, Domina Ebba.

S. ETHELDREDA, V.Q. ABSS.

(A.D. 679)

[Salisbury and Hereford Kalendar, Reformed Anglican Kalendar. Roman Martyrology on June 23 ; Oct. 17 is the festival of the translation of the relics of S. Etheldreda in 695. The relics were again translated on Sept. 16, 1106. On June 23, also, the York, Sarum and Hereford Kalendar, and Benedictine Mythologies. Authorities :—Bede and the "Hist. Eliensis." The following is taken chiefly from Montalembert's "Monks of the West."]

S. ETHELDREDA was of the family of the Uffings, the royal race of East Anglia. Her father, King Anna, married a Northumbrian princess, sister of the Abbess Hilda, and grand-niece of Edwin, first Christian king of Northumbria.

Like all princesses whose history has fallen into the region



S. ETHELDREDA.

of legends, the chroniclers boast of her precocious piety, the fervour and stainless purity of her early years. Nevertheless, she loved ornament; and on her deathbed still remembered the weight of the necklaces and jewels with which her delicate throat had been loaded. These ornaments gave additional brilliancy to her great beauty, which excited, it is said, the passion of all the neighbouring princes. The most ardent of these, Tombert, Prince of the Gyrwians, a Saxon colony established in the marshy country which separates East Anglia from Mercia, asked her in marriage, and obtained her from her father, two years before the death of that king on the field of battle. Etheldreda, however, having resolved to follow the example of the Blessed Virgin Mary, and to consecrate herself wholly to God, resisted to the utmost the will of her father, and succeeded in preventing the consummation of her marriage during the three years that she passed with the tender and generous Tombert. He died, and the young widow supposed herself for ever delivered from the matrimonial yoke, and free to give herself up to Christ. But it was not so. Egfrid, the son and heir of the great king of Northumbria, the most powerful prince of the Anglo-Saxon nation, became in his turn enamoured of her. Her resistance was as vain as in the first instance. The entreaties of her uncle, who had succeeded her father as King of East Anglia, and those of all her relatives, compelled her to a second marriage (A.D. 659), which no doubt seemed to them a new and precious pledge of alliance between the two kingdoms. The impassioned Egfrid bestowed on her, in full sovereignty, considerable possessions, of which the vast territory of Hexham, which she afterwards gave to Wilfrid, formed part.

When Wilfrid became Bishop of York, he acquired at once a great influence over the king, and the queen was not slow to show him still greater confidence and affection. But what

must have been the surprise and irritation of the young king, whom the powerful testimony of his contemporary Bede represents as very pious and highly beloved by God, when he found that Etheldreda persisted, as in her former marriage, in keeping her virginity for God. Like the terrible Clothair, the husband of S. Radegund, a century previous, he found that he had married, not a woman, but a nun. Several years thus passed, the refusals of Etheldreda serving only to increase his passion. He then determined to apply to Wilfrid, well knowing what was the empire of the bishop over the conscience of Etheldreda, as well as over her heart, since he was the man for whom she had the greatest affection. But Wilfrid encouraged her in her resistance, while at first pretending to second the views of the king, in order to preserve his favour. In his secret conferences with her, he promised her heaven as the reward of her perseverance. She made to him the vow of chastity, and he then counselled her to ask from the king a formal separation, that she might consecrate herself to God in a monastery. Egfrid at first refused this absolutely; but after long disputes, after twelve years of so strange and stormy a union—vanquished by the prayers and tears of her whom he ever loved with so faithful a passion—he suffered a kind of consent to be torn from him to the departure of his unconquerable wife.

That Wilfrid's conduct in the matter was blamable was felt even by his most devoted admirers. His disciple, Eddi, maintains a prudent and complete silence as to the intervention of his master in the matter, thinking to hush it up. Had the undisguised affection borne him by the beautiful queen kindled an answering flame in his cold breast, which he disguised to himself under the name of zeal for religion? Perhaps it was so; but if so it never passed further than breaking her ties to her husband, that she might be irrevocably sealed to the virginal life in a convent. Furnished with

Egfrid's tardy permission, Etheldreda fled to Coldingham, to the great seaside monastery governed by Ebba, aunt to the king, and sister of his predecessors Oswald and Oswy. Wilfrid followed her to give her the veil and black robe, which should from thenceforth cut her off from her husband, and from the pursuit of any other earthly admirer (A.D. 671). Egfrid soon followed her to her retreat, unable to endure her absence, and the sacrifice she had imposed on him. He came with the furious determination of reclaiming her, and asserting his rights. The Abbess Ebba saw that she could not resist the violence of her nephew ; she advised the queen therefore to flee. Etheldreda accordingly left Coldingham on foot, disguised in the dress of a poor woman, and accompanied by two nuns. She passed Whitby on its stormy cliff above the German ocean, and sought not refuge with her aunt, S. Hilda ; for she knew with what aversion that great saint regarded Wilfrid, and how little she was likely to sympathize with her in her rupture of the marriage tie by his advice. She passed southward, through a thousand difficulties and adventures, towards the river which separated Northumbria from the rest of England, and having, happily, crossed that stream, she paused on the confines of her own country, East Anglia, in an estate which her first husband had given to her as her jointure.

This long and fatiguing journey of the queen, disguised, and flying from her husband to bury herself in a cloister, touched deeply the imagination of the English people ; and miraculous stories founded on it passed from mouth to mouth for ages. Pious pilgrimages were made to Colbert's Head, the promontory washed by the sea, on which, in the first stage of her journey, pursued by Egfrid, she took refuge with her companions, and round which the tide rose so high as to render it inaccessible for seven consecutive days, until the king, discouraged, abandoned the pursuit.

And pilgrims pointed out to each other the spot where, travelling on foot on a day of great heat, she fell asleep from fatigue on the open plain. Its position was marked by a majestic ash, the largest tree in the district, which was believed to have been the travelling staff which the royal wayfarer had thrust into the ground while she slept, and which she found at her waking already covered with verdure; an emblem of the great monastery in the shade of which she was destined to pass the rest of her days, and to shelter, among others, her friend and adviser, Wilfrid.

The lands she possessed in right of her first husband were very extensive, since they supported nearly six hundred families. Their position was almost that of an island, surrounded by fens, which could only be crossed in boats. This island was called Ely, or the Island of Eels. Etheldreda built a monastery there, which grew into speedy greatness, and where many Anglo-Saxon virgins joined her, among whom were a number of princesses of her family, having at their head her sister, Ermenilda, the Queen of Mercia. Mothers confided their daughters to her to educate. Even men, and among them many priests, selected her for their guide and mistress in the spiritual life. Many of the officials of her household followed her example when she quitted the throne and the world to devote herself to God.

The chief of these was Owen or Ovinus, her major-domo, an East Anglian lord, a man of faith and of amiable disposition, who had been attached to her from her cradle, had accompanied her from East Anglia to Northumbria, and had no desire to remain in the world after her and without her. He abandoned his honours and possessions, and, putting on a poor man's dress, went with a mattock and axe on his shoulder, and knocked at the door of the monastery where Abbot Ceadda lived, at Lastingham, on the Yorkshire wolds.

"I come here," he said, "to seek, not rest, as some do, but work. I am not worth much for meditation or study, but I will do as much manual labour as you like; and while the bishop reads in his cell I will take care of the work outside." S. Cedd died in 672; and Owen then probably returned to his mistress at Ely, there to end his days; the stump of a cross, with the inscription, stating that Owen raised it for the good of his soul, has been recently disinterred, and is placed in the south aisle of the nave of Ely Cathedral. Owen is numbered among the saints, and commemorated on March 4. S. Etheldreda speedily found herself at the head of one of those remarkable double monasteries of men and women, which were not uncommon in Saxon times, but which did not maintain their character.

She gave her disciples, men and women, during the seven years she passed at their head, an example of all monastic virtues, and especially of zeal in fasting and prayer. Few details exist of this period of her life; but the holiness of that life must have left deep traces in the memory of the Anglo-Saxon Christians to have enabled it to triumph over time and human forgetfulness beyond that of any other woman of the race. Among her austerities, the greatest wonder was that so great a lady should wear nothing but woollen instead of linen garments; and the odour of sanctity was thought especially to envelop her because she took a hot bath only on the vigils of four great feasts of the year, and even then only after she had with her own hands washed the rest of the community.

Wilfrid never gave up his care of Etheldreda. No sooner was she arrived at Ely than he followed her thither. He instituted her abbess, veiled her nuns, and regulated all that concerned the government and interests, temporal or spiritual, of the new community. He paid her indeed as many visits as he could manage, and never ceased to give conso-

lation and enlightenment to her from the depths of his ardent affection and spiritual enthusiasm.

As might have been expected, Egfrid, who had formerly respected and favoured Wilfrid, now regarded him with undisguised dislike and disgust. He never pardoned him for having separated him from his tenderly loved wife, and in 678, with the consent of Archbishop Theodore of Canterbury, S. Hilda, and all the great saints and bishops of the time, deprived Wilfrid and divided his diocese into three.

Etheldreda was wont to continue in church at prayer from matins till daybreak, and she seldom ate more than once a day, excepting on great festivals.

She was taken to our Lord, in the midst of her flock, seven years after she had been made abbess; and, as she had ordered, was buried among them, in such a manner as she had died, in a wooden coffin.¹ She died young, June 23, 679, a victim to one of the contagious diseases which were then so frequent.

She had predicted her own death, as well as the number of those brothers and sisters of her community who would follow her to the grave. Three days before her death she was obliged to submit to a painful operation in the throat. "God," she said, "has sent me this suffering to expiate the frivolity of my youth, the time when I remember to have worn with so much pleasure necklaces of pearls and gold on the neck now so swollen and burned by illness."

At the last moment, surrounded by the brothers and sisters of the numerous community in tears, she spoke to them at length, imploring them never to let their hearts rest on the earth, but to taste beforehand, by their earnest desires, that joy in the love of Christ which it would not be given to them to know perfectly here below.

Sixteen years after her death, in 695, her sister, who had

¹ Bede, iv. 19.

succeeded her as Abbess of Ely, wished to place her in a mausoleum of white marble, richly carved, which she took from the ruins of Granchester, an old Roman city near Cambridge. On this occasion it was seen that her body had preserved all its freshness; she seemed to be asleep. The surgeon who had opened the tumours in her neck, and who was present at this exhumation, recognised the wound he had made.

S. AUSTRUDE, V. ABSS.

(8TH CENT.)

[Parisian Martyrology of Cardinal de Noailles, Gallican and Benedictine Martyrologies. Authority :—A Life by a contemporary. There is a second Life, written in the 12th century, but it is merely a re-writing of the first Life, with an account of miracles wrought after her death.]

S. SALABERGA (Sept. 22) and Blandisius Basus were the parents of three daughters, Saretrude, Ebana, and Austrude (or Anstrude), and of two sons, Eustace, who died young, and Baldwin, deacon of Laon and martyr, venerated on January 7.

S. Austrude was born about A.D. 645. At the age of twelve her hand was sought in marriage by a noble named Landran, who brought gold and embroidered dresses to her parents, in hopes of inducing them to give him their daughter. But Austrude had already resolved to devote herself wholly to God; and when the faithful Landran found that the beautiful girl would not accept him he sought not for another bride, but devoted himself also, and his goods, to the service of religion, and became a clerk. When Salaberga was left a widow, and entered a nunnery, Austrude followed her, and on the death of her mother, at the age of twenty, Austrude was made abbess of the nunnery at Laon. The murder of her brother Baldwin, whom she passionately loved, affected

Austrude deeply. It does not appear very clearly why Baldwin was assassinated, but it seems to have been on account of some ecclesiastical claims put forward by the bishop, which some of the nobles resented. Those who had killed Baldwin complained to Ebroin, mayor of the palace, of the conduct of S. Austrude, as agitating in favour of the party opposed to the pretensions of Ebroin. And it is quite possible that there may have been truth in the accusation. A struggle was going on at the time between the ecclesiastics and the nobles as to who should dominate France. S. Leger, bishop of Autun, stood at the head of the first party, Ebroin was the dauntless advocate of lay supremacy. S. Leger had succeeded in flinging Ebroin from his position, and in setting himself in his place. Ebroin had been forced into a monastery, separated from his wife, and constrained to take the irrevocable vows; but escaped, set up Thierry III. as king, besieged the haughty bishop, and put him to death. Some of the great saints of the period were on the side of Ebroin, as S. Præjectus of Auvergne, S. Reol of Rheims, S. Agilbert of Paris, S. Ouen of Rouen. A council of bishops sat in judgment on S. Leger at Marli, near Paris: it is difficult to believe that they were not consenting to his death.

Ebroin came to Laon with Thierry III. to enforce his authority, which the bishops and others disputed. The town was entered by their troops; at night Ebroin invaded the abbey, and ordered the Abbess Austrude to be brought before him. He angrily charged her with having been in league with those who opposed him, and dragged her forth to convey her to prison. As he reached the outside of the convent, the nuns burst into song, a chanted psalm, the *Exurgat Deus*, doubtlessly, and a splendid meteor shot across the sky, leaving a trail of light athwart the vault. The ignorant and superstitious mayor of the palace was frightened, and released the abbess.

She was not left unmolested for long. Next day, a certain Chariveus rushed into the abbey after her with his sword drawn. She fled to the church, and clung to the altar. He did not dare to sprinkle the holy floor with her blood, and retired.

Two years after, the city was distracted by the strife of two parties, headed respectively by Ebrohard, who held the castle, and Gislehard, who held the town. Ebrohard set fire to the town, to drive Gislehard from it, and going to the abbey, forced his way in, and insisted on all the keys being given him, that he might search the cells for his enemy, who was in concealment. He could not find him, and on leaving the gates was assassinated under the convent walls.

The next trouble that came upon Austrude was from the bishop, Madelgar, who wanted to usurp the income of the nunnery for his own use. Austrude appealed against him by means of her kinsman Ulfold, to King Pepin, who graciously listened to her complaint, and sent his son Grimoald to Laon, with peremptory orders to the bishop to cease from troubling Austrude.

The saintly abbess rose before daybreak, and completed all the offices with great devotion. She never ate before nones or vespers. She visited the sick daily, and ministered to their necessities with her own hands.

S. NOTHELM, ABP. OF CANTERBURY.

(A.D. 741.)

[The Bollandists, Greven and Castellanus. Authority:—Bede, Hist. Eccl.]

BEDE, in the Preface to his Ecclesiastical History, says that his principal authority and aid in his work was the abbot Albinus, who transmitted to him by "Nothelm, the pious

priest of the church of London, either in writing, or by word of mouth of the same Nothelm, all that he thought worthy of memory, that had been done in the province of Kent, or the adjacent parts, by the disciples of the blessed Pope Gregory, as he had learned the same, either from written records or the traditions of his ancestors. The same Nothelm, afterwards going to Rome, having, with leave of the present Pope Gregory (III.), searched into the archives of the holy Roman Church, found there some epistles of the blessed Pope Gregory (I.), and other popes; and returning home, by the advice of the aforesaid most reverend father Albinus, brought them to me, as inserted in my history."

The Saxon Chronicle, under date 736, says, "This year Archbishop Nothelm received his pall from the bishop of the Romans." He succeeded Tatwin as archbishop of Canterbury. The continuer of Bede places the death of Nothelm in 739, the Saxon Chronicle in 741.

S. Boniface wrote to Nothelm for a copy of the celebrated letter of instructions given by S. Gregory to S. Augustine, when he came to preach the Gospel to the English. Nothelm wrote certain animadversions on Bede's "Commentary upon the Books of Kings," and Bede sent him a letter on the subject, addressed "To his dearest brother." Bale and Pits attribute to Nothelm several books, which he is stated to have composed chiefly from the materials he brought from Rome, but their genuineness is so problematical that it is unnecessary to repeat their titles. The Lutheran Magdeburg Centuriators mention the reply of Nothelm to S. Boniface, which they had seen in MS., and say that it contained "many errors, for he attributed merit to good works. He commends the labours of Boniface, in that he meditated day and night the conversion of the pagan Saxons for the sake of the redemption of his own soul. He promises to make mention of Boniface at mass, and to pray for him that he

may win many souls to Christ." The Centuriators add absurdly, "But he knew nothing of invocation of the dead, or of prayer for the dead."

Nothelm was an Angle, or rather Saxon, by birth, as we may gather from the verses given by Goscelinus in his *Life of Augustine* :—

"Octo patres Romæ, reliqui comitantur honore
Ex Anglis nati, meritis horum sociati.
Hanc manat divis Evangelii via rivis :
Hi sunt Brithwaldus Tatwinus, vosque, Nothelme
Et jam Berta (Cuthberte), patres primos proceres imitantes,
Tot simul ecclesiæ cingunt frontem pietate."

Radulf de Diceto (d. 1210) says that he was consecrated at Rome by Gregory II. ; but he wrote so late as not to be trusted, and he may have hastily concluded that Nothelm received consecration at Rome because the Saxon Chronicle mentions his receiving the pall from the pope. At all events he received it from Gregory III., and not from Gregory II.

S. ANDREW OF CRETE, M.

(A.D. 767.)

[Roman Martyrology, Greek Menæas and Menology ; also by Russians, Ruthenians, Melchites. In some Oriental Kalendars on Oct. 20, also on Nov. 28 ; in some Menæas, also on Oct. 21 and 28. Authorities :—The Acts in Greek, genuine.]

CONSTANTINE V., surnamed Copronymus, born in 719, received in his cradle the offensive name which attached to him through life. The fact that he had as an infant defiled the font in which he was regenerated was held to foreshadow a life of abomination. Nor was this anticipation falsified. He occupied the throne of the East for thirty-four years, during which time he reigned as an ancient tyrant of

Rome. Cruel and lustful, he spared neither age nor sex, and even laid his own hands on his victims, to assist the executioner in his bloody work. He was superstitious and fanatical, consulting auguries and witches, and oracles. He went beyond his father Leo in his hostility to images. He forbade not only all veneration for saints, and erection of sacred images and pictures, but he desecrated churches and destroyed monasteries.

Andrew, a Cretan hermit or monk, moved by the narratives he received of the sufferings of those in Constantinople who venerated sacred images, took ship for the imperial city, and presented himself before the emperor in his palace of S. Mamas, outside the gates of the town, as he was torturing some orthodox Christians. When the hermit saw them scourged with oxhide thongs, their flesh torn off their backs, some blistered and black with the application of lighted torches to their sides, other with their eyes plucked out, and the imperial tyrant in his purple, enthroned, and his handsome head wreathed with a pearl diadem, calmly enjoying these horrors, Andrew could contain his indignation no longer, but, bursting through the ring of shuddering spectators, with eyes flashing, and quivering with indignant enthusiasm, he shouted, "What! emperor, callest thou thyself a Christian?" Then turning sharply round on the crowd, he cried, "Lo! there, in these maimed and bleeding objects, are the true soldiers of Christ! Brave, faithful souls, full of love and zeal for their Lord!"

The servants and executioners sprang on the audacious hermit, beat him with their fists, hustled him, tore his hair, his clothes, and dragged him to the foot of the throne. Constantine, with unruffled composure, beckoned his servants to fall back, and the panting, ragged, and ruffled confessor was left standing alone. Andrew signed himself with the cross, and prayed.

"Man," said the emperor, "what has induced you to honour those who resist the imperial laws, these false, infamous Christians?" "And who are true Christians, sire?" asked the undaunted confessor, "those who suffer wrongfully, or you who condemn and torture them? Look at this blood dribbled over the sand, look at these discoloured swords, these hooks clotted with flesh and gore; they cry out with as many voices, denouncing the tyrant and blood-thirsty man as a false Christian. No! I cannot call thee a Christian, sire!"

"You," said Constantine, "are an idolater."

"I am no idolater," answered Andrew; "I love and venerate the image of my Lord and Redeemer, but the love and devotion I pay passes from the object to the prototype."

"Let the fellow be tortured," said the emperor.

"Sire!" cried the daring hermit, "if thou must needs fight, war against the barbarians who assail the empire on all sides and are bringing it to ruin, and not against the harmless folk in thy realm who serve God peacefully."

Andrew's words were cut short by the executioners, who stripped him and scourged him till his flesh came off in strips and his blood streamed down on the ground. Before he fainted, he was borne, held up between two men, to the foot of the throne. He lifted his dim eyes to Constantine, and said, "Thou seest, Emperor, thy powerlessness against Faith."

"Break his jaws," said Constantine; and the assistants smote him on the face till he fell with broken jaws on the ground. He was then dragged away, and cast into a filthy dungeon.

Next morning he was once more produced in court, and, after having been beaten, was ordered to be carried through Constantinople, to be shown to the people as an example of what would be the sufferings of those who continued to

venerate sacred images. As he was being thus led through the streets, a fisherman, to curry favour with the emperor, or to exhibit his own hatred of the Orthodox, caught up his fish-spear, and struck it into the right foot of the martyr, cutting through the veins so that he fell on the spot and bled to death. His body was secretly secured during the night, and buried by the faithful at a place called Crisis, near Constantinople.

S. REGULUS, B.

(8TH CENT.)

[Aberdeen Breviary, March 30 and Oct. 17. Camerarius, Dempster, and Adam King, in their Scottish Kalendars and Martyrologies. But the Irish Martyrologies have, "Regulus of Mac-Inis in Dalgeis," on Oct. 16. Authority:—The Legend in the Aberdeen Breviary.]

ACCORDING to the fable in the Aberdeen Breviary, S. Rule or Regulus was a native of Patras in Achaia, in the reign of Constantius, who was entrusted with the guardianship of the relics of S. Andrew, the Apostle and Martyr. Now it suddenly occurred to the emperor that as some three hundred and odd years had elapsed since the martyrdom of this apostle, and no notice had been taken of it, it was high time that the city should be chastised for having been partaker in the murder of S. Andrew. Accordingly Constantius prepared an army and marched against Patras. Then Regulus was visited by an angel in the night, who bade him carry off three fingers of the right hand, an arm-bone, one tooth, a knee-cap, and escape with these valuable relics to a place which the angel would indicate.

Regulus accordingly opened the shrine of the apostle, and made off with such bones as he was bidden take. He rambled on and on, across Britain, till he came to where now

stands the city of S. Andrew's, in Scotland, and there the angel appeared to him again, and bade him deposit his precious burden. S. Regulus settled there, and began to preach to the Picts and Scots, and having been ordained bishop, became the first bishop of the See of S. Andrew's. He was greatly assisted by King Hung, apparently an historical character, who fixes the date of S. Rule; for Hung, King of the Picts, is, no doubt, Angus MacFergus, who defeated the Dalriadans. After the battle he founded S. Andrew's, A.D. 741.¹

The oldest form of the legend is found in the Colbertine MS. in the Bibliothèque Nationale at Paris. According to this, S. Andrew, after preaching to the northern nations, the Scythians and Picts, received in charge the district of Achaia, with the city of Patras, and was there crucified; that his bones remained there till the time of Constantine the Great, and his sons Constantius and Constans, for 270 years, when they were removed to Constantinople, where they remained till the reign of the Emperor Theodosius. Not a word is said therein of S. Regulus, but S. Andrew is made an apostle of the Picts. The custodian who runs off with the relics occurs, but his name is not given.

It is possible that there may have been a Riaghail abbot or bishop at S. Andrew's, who may have procured the relics, or bones which he was pleased to consider as relics, of S. Andrew, but nothing historical is known of him. Riaghail, in Latin Regulus, Abbot of Mincinis in Lough Derry, who is commemorated in the Irish martyrologies on Oct. 16, died about 788.²

¹ He is the Unuist of Simeon of Durham, the Oeng of the continuer of Bede. He reigned between 731 and 761. He defeated the Britons of Alclyde in 750; and made alliance with the Northumbrian king Eadbert in 756.

² See for further particulars Skene's "Notice of the Early Eccl. Settlements at St. Andrew's," in the Proceedings of the Scottish Antiq. Soc. vol. iv.

S. HEDWIG, W.

(A.D. 1243.)

[Roman and German Martyrologies. Authority:—A Life written shortly after her death.]

BERTHOLD XI., Count of Andechs, Marquis of Istria, Duke of Dalmatia and Meran, by his wife Agnes of Rochlitz had four sons, Egbert, Bishop of Bamberg; Berthold, Patriarch of Aquileja; Henry, who succeeded to the marquisate of Istria; Otho I. who inherited the duchy of Meran, and three daughters, S. Hedwig, the subject of this memoir; Agnes, who became the wife of Philip Augustus of France; and Gertrude, who married Andrew King of Hungary, to whom she bore S. Elizabeth.

S. Hedwig was born in 1174, educated at Kitzingen, and married at the age of twelve to Henry I., Duke of Silesia. She became the mother of three sons, Boleslas, Conrad, and Henry, and of three daughters, Agnes, Sophia, and Gertrude. Boleslas, Agnes, and Sophia died early. Gertrude became Abbess of Trebnitz.

Under the notion that it was pleasing to God that she should treat her husband with icy coldness, she avoided his society by every means in her power, never would speak with him privately, or associate with him, except to keep up appearances, in public. Whenever she condescended to address any words to him, it was to ask for his charity in behalf of some convent or pauper, or to give him moral advice, and then, not unless there were at least two witnesses present to testify that no word of affection had passed between them. For thirty years she occupied a different part of the castle, so as to be wholly removed from his society, and

when possible she visited and lived at Trebnitz, in the convent, sleeping in the common dormitory with the sisters.

S. Hedwig had been married to Henry in 1186. In 1201 his father Boleslas died, and Henry succeeded him. His reign was tranquil till 1212, when, having divided the duchies between his sons Henry and Conrad, the brothers engaged in fratricidal war. Henry I. was most attached to the younger son Conrad; he married him to the daughter of the Duke of Saxony, and gave him Lubek and the Lausitz. Henry, at Hedwig's instigation, for he was her favourite, was given the Duchies of Silesia and Wratislaw. This Conrad resented; he took up arms and fell upon his brother's duchy. Henry the Bearded, his father, and his mother Hedwig, remonstrated, but in vain. Henry, the son, collected an army to oppose Conrad, and met him at Studnitz, between Legnitz and the Golden Mountain, and routed him. Conrad fled from the field, and took refuge with his father at Glogau. A few days after he fell from his horse whilst hunting in the forest of Tornau, and broke his legs. He was carried to the abbey of Trebnitz, was nursed by his sister Gertrude, and died in her arms.

In 1227 another series of calamities came to trouble the duchies. Wladislas Odonicz, Duke of Greater Poland, had been restored to his paternal inheritance in 1216 by Henry I., Duke of Silesia. Wladislas, assisted by Swentopolk, governor of Pomerania, now attacked his uncle Wladislas Laskonog (Bigshanks), Duke of Poland, who appealed for assistance to the Duke of Silesia. A meeting of princes was summoned for S. Martin's day, Nov. 11, to concert defence. Swentopolk and Wladislas Odonicz heard of the proposed assembly, and when it met at Gonzaw near Bromberg, surrounded it whilst the princes were resting after their consultation. Henry of Silesia was in his bath when the enemy burst in. He caught up a sword and defended himself, but was wounded, and

would have been killed, had not a faithful attendant interposed his body and received in his breast the fatal blow. Wladislas Laskonog effected his escape, but Henry was conveyed wounded to Wratislaw. Wladislas Laskonog was shortly after murdered. The vacant throne of Poland, and guardianship of the children of Laskonog, were claimed by Henry of Silesia and by Conrad, Duke of Mazovia, brother of the deceased Wladislas. Henry and Conrad flew to arms, and Conrad was defeated in two battles. Henry accordingly assumed the government of Poland and sent his son back into Silesia, disbanded his troops, and settled at Cracow. Conrad, however, had his spies watching, and a portion of the population in Cracow favouring his claims, he resolved on surprising Henry when least expecting danger.

He surrounded the church of Spetikow with soldiers one morning early, whilst Henry was within hearing mass, and carried him off a prisoner to Masow. Henry, his son, at once gathered an army to attack Conrad and recover his father, but S. Hedwig went herself to Masow, interceded for her husband, and concluded an arrangement, whereby Henry renounced his claims on the duchies, and a marriage was agreed upon between Constance and Gertrude, her grand-daughters, and Casimir and Boleslas the sons of Conrad. Henry solemnly swore to abandon his claim and to keep peace with Conrad, and was released. In 1230, however, Gregory IX. sent Henry absolution from his vow; and Henry took advantage of it to resume his attempts on Poland.

Under the influence of S. Hedwig, Henry lived almost like a monk; he was tonsured and bearded.¹ But for all his piety and liberal donations to churches and convents, he did not escape excommunication. He had somehow infringed on the liberties of the bishopric of Gnesen, where-

¹ "Tonsuram rotundam et barbam ferebat non quidem longam, sed moderata pilorum precisione decenter aptatum."—Vit. S. Hedw.

fore William Cardinal of S. Sabina, apostolic legate in the north, cited him to appear before him, and answer the charges made against him, and when he refused to appear, pronounced his excommunication. Henry appealed to Rome, but died before the case was heard.

S. Hedwig bore his death with the utmost composure. As she had seen little of him, and scarcely spoken a word to him for thirty years, it cannot have troubled her much.

So great was her humility that when she was in the convent church she kissed the seats of the stalls which had been pressed by the persons of the nuns, and the boards on which their feet had stood. This conduct was so gratifying to the crucifix over the high altar, that the figure of Christ detached its hands from the wood and blessed her—at least, so said a nun who watched her through a chink. Nor was her devotion limited to the choir stalls. She also kissed, “most humbly and devoutly,” the stools by the bedsides of the nuns, and the steps by which they went up and down to their dormitories. The arrival of a beggar was followed by a rush at the chair or bench on which he had sat, that a kiss might be imprinted on the consecrated spot. The kissing of the chairs, performed daily, filled her, we are confidently informed, with “admirable internal sweetness.”¹

Not satisfied with kissing the chair-bottoms, she also kissed the dirty towels with which the sisters wiped their hands after they had washed. If she found a specially dirty rag, in the ecstasy of her delight, she made the sign of a cross with it over her eyes and heart, as though it were a most precious relic. When tubbing-day came, she eagerly treasured the

¹ “Sororibus quoque, hora comedendi congregatis, in choro ad stallos singulis sororum sedibus oscula imprimebat. Ascendens ad dormitorium . . . scabellum positos ante lectos . . . deosculabatur humillime et devote . . . loca in quibus sederant egeni, deosculando labiis tetigit. . . . Veniens ad pannos, quibus sorores, postquam se laverant, manus tergebant, ubi in ipsis pannis vidit majores sordes congregatas ab extersione jam dicta, ibi præ amoris dulcedine oscula fortius intulit,” &c.

water in which the sisters had washed their feet, and bathed with it not only her own face, but also her little grandsons, who would perhaps have preferred cleaner water, not knowing the holy efficacy of that in the foot-bath of the nuns. Crusts of bread which old monks could not eat, having lost their teeth, and which would have been given to the poor, were first "venerated by her with abundant kisses." Monks or priests visited the nunnery occasionally, and some of these crumbled their bread at table. S. Hedwig collected the crumbs and treasured them, "as if they were relics of saints."

She was so composed in manner that nothing put her out. Her chamberlain lost three silver cups which belonged to her, and instead of scolding him, and dismissing him, she said, "Go and look for them again, you have probably mislaid them." When informed that her husband had been nearly killed in his bath, and was lying grievously wounded at Wratisslaw, she merely remarked, "I hope he will soon be all right again." When he died, the only dry eyes in the nunnery were her own, and she rebuked the sisters for giving way about so trifling a loss.

Probably he would have been glad to be solaced on his deathbed with some of those kisses so lavishly bestowed on dirty linen and the seats of chairs, but they were denied him.

She never ate meat. On Sunday, Tuesday, and Thursday, she had fish and salad, on Monday and Friday only dry vegetables. On Wednesday and Saturday bread and water. But after a while the bishop of the diocese and her confessors interfered and ordered her beer on high festivals and Sundays. When she became very weak she had pulse cooked in beer. Her husband being informed that she drank only water, was vexed, and invading her part of the castle where she was dining privately, took up her cup and

drank from it, and found it was not water at all, but excellent German wine. This, of course, was a miraculous conversion of the water Hedwig drank, into wine, to disarm the opposition of the duke.

She would not wear good clothes, indeed she could scarcely endure to wear any at all. She would put on her absolutely nothing but one old gown, which fitted her so tight that all her bones were visible through it, and she would go thus "half nude and barefoot," whilst all the ladies of the court were dressed in splendid attire. Her shoes she carried under her arm, she wore no stockings, and only sat down and pulled them on when she saw "venerable persons" approaching. As soon as they had passed, she pulled them off again. Her husband was annoyed at her going about with naked feet, and she was afraid of his forbidding it. One day she met him in the road, she had her shoes under her arm. She was sure he would be angry. There was not an opportunity of putting them on, so she dropped those she carried behind her back, and her servants picked them up and secreted them. Fortunately her husband did not look at her feet. The biographer of the saint, however, assures us that she was divinely supplied with a pair of shoes for the occasion. Her confessors, very sensibly, remonstrated with her, and the Abbot Gunther even made her a present of a pair of new shoes, and insisted on her wearing them. She took them with many thanks. A year after, the abbot met her, and saw that she was barefoot. He was indignant, and rebuked her sharply. "Here are the shoes," said she, producing them from under her arm, quite sound and unworn, "I wear them always there." Her feet, the enthusiastic biographer assures us, from going in the mud and dust, were very dirty, and rarely washed.

Naturally in winter she suffered frightfully from broken chilblains, "which signs of sanctity, although she tried care-

fully to conceal them, were often seen by her servants." As she went on all fours in the snow to say her prayers, her hands also suffered from chaps and chilblains.

Her son Henry remonstrated with her, but all in vain ; she delighted in going in rags and starving herself. She would not sleep in her bed without planks laid over the mattress ; once only, when she was ill, did her servants succeed in making her lie on a feather-bed ; as soon as she was aware of it, she had it removed. She would hear as many masses as possible every day, and no priest could come to court whom she did not insist on celebrating before her. Whereupon a certain clerk made on the subject some lines :—

“ Plenty of priests and plenty of masses !
A mass a day will never suffice ;
A duchess who saints of old surpasses,
And zeal to melt a mountain of ice.”

One day the duchess sent her chaplain named Martin, afterwards canon of Wratislaw, to find her a priest to say a mass before her. He went away in ill humour, and finding a man with a bald patch on the top of his head, said to himself, “ This fellow will do,” and brought him before the duchess. But she began to question the man, and found out that he was not a priest at all. She dismissed him, and only gently rebuked her chaplain.

She used to be dreadfully frightened at thunderstorms, and the moment she heard the first rumble sent for a priest, and having knelt down, made him hold his hands over her head till the thunderstorm rolled away, believing that the lightning could not strike her through the consecrated palms. When the storm was over, she covered with kisses the hands which had shielded her.

She had a great number of images of saints and relics in her room, and when she went to church all her images and relics were carried with her, and arranged round her in a

circle as she prayed, to stimulate her devotions. If she saw two pieces of straw in the road across one another, she fell on her knees before them in adoration, kissed them, and removed them to a place where the sacred sign of the Cross could not be trampled on.

From continuous kneeling she got two hard lumps on her knees as big as eggs, "But," says her biographer, "she hid this treasure, so that it was not known till after her death, except to a few of her attendants. With these pledges of love did the friend of God appear before her Beloved, adorned with these pearls, to wit, the hard lumps on her knees and the chaps in her hands and feet."

There was an old washerwoman who washed for her. S. Hedwig discovered that she was ignorant of the Lord's Prayer. She therefore took her in hand. The old body had a bad memory, but the duchess went on patiently instructing her during ten weeks. She made the old woman sleep in the same room with her, that night and day they might go over the petitions together, and she might drive them into the washerwoman's memory. A far more touching anecdote than any of the various details about dirty towels and chilblains.

There was a lazaret-house full of squalid women, shunned by everyone. The duchess visited them diligently, supplied them with clothes, looked at their shoes, and, if they were in want of it, had them mended. She gave them meat and fruit, and flour. If one of her servants were ill, she sat with her, and talked to her as a sister. Women in childbirth she attended with the utmost tenderness, lending or giving them what they needed for the new-born children. She visited the prisoners, and interceded for those condemned to death. A priest lying under capital sentence was released at her prayer.

She is said to have performed many miracles. A sister once got a fishbone in her throat at dinner, and ran out of

the hall to cough it up, but not succeeding she ran into the room again ; S. Hedwig made the sign of the cross over her throat, and she got the fishbone up into her mouth. A sister came in with a little hedgehog in her hand ; she had drawn her sleeve over it to conceal it, intending to play a practical joke with it on the other nuns. But S. Hedwig was miraculously enlightened, and she said, "What have you got a hedgehog hidden in your sleeve for?" She also prophesied that one of her servants would come to beggary, and advised her to learn a trade. And what she foresaw came true.

When she was dying, her daughter Gertrude asked if she would not like to be buried beside her husband. Hedwig refused ; she had dissociated herself from him as much as possible in life, and she hoped they would remain divided in death. She died on October 15th, and was buried at Trebnitz. Twenty-four years after she was canonized by Clement IV. Her festival was fixed by Innocent XI. for Oct. 17th.

The biographer says that no sooner was S. Hedwig dead than the nuns of Trebnitz, conscious that she would sooner or later be decreed a saint, "running up with great desire and greediness of mind, carried off as many relics of her body as they could lay hands on. Some cut off her fingernails, others her toe-nails, and some her hair." The greater bones remain at Trebnitz, but some are scattered throughout Silesia. Her cup is preserved at Loreto.

S. Hedwig is represented in art crowned, with veil, and her shoes in her hand.

B. MARGARET-MARY ALACOQUE, V.

(A.D. 1690.)

[Beatified by Pope Pius IX. in 1864. Authorities:—Her own Memoirs, and a Life by the Père Daniel.]

MARGARET-MARY ALACOQUE was born in the village of Charolais, at Lauthecourt, near Autun. Her father's name was Claude Alacoque, her mother was called Philiberte Lamyn. They had six children, two girls and four boys. Margaret-Mary was born on July 22nd, 1647; she was an unhealthy child, scrofulous and hysterical. At the age of three it is said that she vowed herself to a celibate life! At the age of eight she lost her father, and was subjected to somewhat harsh treatment by her guardians, who had no patience with her mode of life. She loved to hide for days in the garden, eating nothing. Her legs were covered with sores from the unwholesome condition of her blood. She was refused permission to go to church as often as she liked, her guardians thinking that she had an appointment with a young man; but she was scarcely likely, with her king's evil and unhealthy complexion, to attract the attention of any young man. She resolved to escape from this tyranny and become a nun. After much opposition she gained her point, and at the age of twenty-four entered the convent of the Visitation at Paray-le-Monial. The mother superior, thinking her manner of brooding over her fancies eminently unwholesome, sent her into the infirmary with an active, sensible, and robust sister, to whom she was a great hindrance, but who bore her clumsy ways and neglect of her work with great patience and good humour.

After a year she was removed from the infirmary, and

then her visions became more numerous than ever. She believed she saw our Lord appear to her, and assure her that He loved the world in general with the greatest fervour, but her own self in particular ; she thought that He took her heart and plunged it into His own, which was like a furnace of fire, and returned it to her blazing. This vision was after a while accepted, and originated the festival of the Sacred Heart.

Margaret Mary was not, however, allowed to live without rude assaults from the devil, who, we are assured, delighted in pulling away the chair from under her and precipitating her in a sitting posture on the floor. She suffered from a diseased appetite, which often accompanies hysteria, fancying delicacies, and eager for her food, but feeling disgust when she entered the refectory, and turning from the plain diet served on the convent table.

She died at the age of forty-two, on October 17, 1690. In 1765, a decree of the Congregation of Sacred Rites accorded to the bishops of Poland and the Roman Archconfraternity of the Sacred Heart permission to celebrate mass with proper office of the Sacred Heart. In 1856, the French Episcopate asked that this permission might be extended to the entire Church, and it was granted.

October 18.

- S. LUKE THE EVANGELIST, 1st cent.
 S. ASCLEPIAS, *B. of Antioch*; circ. A.D. 217.
 S. TRYPHONIA, *W.M. at Rome*; 3rd cent.
 S. JUSTUS, *Boy, M. at Beauvais*; A.D. 287.
 S. JULIAN SABAS, *H. in Mesopotamia*; 4th cent.
 SS. BROTHEN AND GWENDOLINE, *in Wales*; 7th cent.
 S. JAMES, *Deac. at York*; circ. A.D. 640.
 SS. FELIX AND ANGILBERT, *MM. at Villers-en-Azois*; 7th cent.
 SS. JUSTUS, ARTEMIOUS, AND HONESTA, *MM. at Monciel in Artois*.
 S. PAUL OF THE CROSS, *C. at Rome*; A.D. 1775. (See Nov. 16.)

S. LUKE, EVAN.

(1ST CENT.)

[Roman Martyrology, Anglican Reformed Kalendar, the African Kalendar of Boniface, B. of Carthage, A.D. 526, pub. by Mabillon, on Oct. 13; the various copies of the ancient Latin Martyrology called that of Jerome, on Sept. 21 or 26, or Nov. 27, and in most copies Oct. 18, is the translation of S. Luke's relics. In the Roman Martyrology this day is the "Natalis B. Lucæ Evang., qui multa passus pro Christi nomine, Spiritu Sancto plenus obiit in Bithynia." The same Martyrology commemorates the translation of his relics to Constantinople on May 9. By the Greeks, Russians, &c., on Oct. 18.]



THE name of Luke occurs only thrice in the New Testament.¹ Most probably in all three cases the third evangelist is the person spoken of. Combining the traditional element with the scriptural, we are able to trace the following dim outlines of the Evangelist's life. He was born at Antioch, in Syria,² in what condition of life is uncertain; but it has been thought, from the form of his name, that he was an emancipated slave. Luke is an abbreviated form of Lucanus. That he was taught the science of medicine does not prove that he was of higher

¹ Col. iv. 14; 2 Tim. iv. 11; Philem. 24.

² Euseb. H. E.

birth than the rest of the disciples, as many great men had one of their slaves instructed in medicine, so as to serve as family physician. The well known tradition that he was a painter rests only on late testimony which is worthless. Caius the priest, a writer of the 2nd century,¹ S. Irenæus,² Eusebius,³ and S. Jerome⁴ confidently assert that he was a physician. S. Paul speaks of "Luke, the beloved physician," but some have supposed that the physician Luke and Luke the Evangelist were distinct persons. S. Jerome says that he was more acquainted with Greek letters than with Hebrew.⁵ He was not born a Jew, for he is not reckoned among them "of the circumcision" by S. Paul.⁶

The date of his conversion is uncertain. The statement of Epiphanius and others, that he was one of the seventy disciples, has nothing very improbable in it. Theophylact, and the Greek Menology, assert that he was one of the two who journeyed to Emmaus with the risen Redeemer.

The first ray of historical light falls on the evangelist when he joins S. Paul at Troas, and shares his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9, is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of S. Paul's company from this point. As far as Philippi the evangelist journeyed with the apostle. The resumption of the third person on S. Paul's departure from that place (xvii. 1) would show that S. Luke was now left behind. During the rest of S. Paul's second missionary journey we hear no more of him; but on the third journey, the same indication reminds us that Luke is again in the company (xx. 5), having joined it, apparently, at Philippi, where he had been left. With the apostle he passed

¹ Muratori, *Ant. Ital.* iii. 845.

² *Adv. Hæres.* iii. 14.

³ *Euseb. H. E.* iii. 4.

⁴ *De Script. Eccl.* c. 7.

⁵ *In Is.* vi. 10.

⁶ *Cf. Col.* iv. 11, with ver. 14.



S. LUKE PAINTING THE VIRGIN.

After the Picture by Jean Gossaert at the Cathedral of Prague.

Oct. 18.

through Miletus, Tyre, and Cæsarea, to Jerusalem. Between the two visits of Paul to Philippi, seven years had elapsed (A.D. 51-58), which the evangelist may have spent in Philippi and its neighbourhood, preaching the Gospel. There remains one passage, which, if it refers to S. Luke, must belong to this period: "We have sent with him (*i.e.* Titus) the brother whose praise is in the Gospel throughout all the churches."¹

The subscription of the epistle sets forth that it was "written from Philippi, a city of Macedonia, by Titus and Lucas," and it is probable that this Luke was the companion of Titus, and, therefore, the brother whose praise was in all the churches. If this be so, we are to suppose that during the three months' sojourn of Paul at Philippi, Luke was sent from that place to Corinth on this errand.

He again appears in the company of S. Paul in his journey to Rome. He remained at his side during his first imprisonment; and if it be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that epistle shows that he continued faithful to the apostle to the end of his afflictions.

After the death of S. Paul, the acts of his faithful companion are hopelessly obscure to us.

The Greek Menæa says that he lived to the age of eighty; S. Epiphanius that he preached in Dalmatia, Gaul, Italy, and Macedonia.² S. Gregory Nazianzen makes Achaia the theatre of his preaching.³ A passage in this orator seems to imply that Luke was a martyr, as he classes him with James, Stephen, and Andrew, as those who had exposed themselves to suffering for Christ; but he may only mean that he endured much, not that he shed his blood in martyrdom. And Elias of Crete in the 8th century, the scholiast on S. Gregory, denies that Luke was a martyr. Gaudentius, Bishop of Brescia, in the

¹ 2 Cor. viii. 8.² Adv. Hæres. c. 11.³ Orat. xxxiii.

5th century, speaks of Luke as a martyr, and says that he suffered at Patras.

The body of S. Luke was brought to Constantinople about A.D. 357. It was translated from Constantinople to the monastery of S. Salvador de Gulleto in the diocese of Nursia. Another entire body of S. Luke, also translated from Constantinople, in the monastery of S. Job at Venice. A third entire body in the Benedictine church of S. Justina at Padua. The Venetians bought this body from Athanasius, patriarch of Jerusalem, in 1245, for 700 bezants,—a price which could not have been considered excessive had it been the only body available. Indulgences were granted by Pope Pius II. in favour of this body. The body of S. Luke at Padua was found by digging, after the city had been nearly consumed by fire in 1174. The Roman Martyrology authenticates this second body. In the great Laura on Mount Athos, part of the hand of S. Luke; at Oviedo, in Asturia, some bones; an arm at S. Espina; another arm at Barcelona in the royal chapel. At Valentia, two fingers of the left hand, exhibited to the devotion of the people on Easter Monday. A finger at Sens, in the cathedral, was lost at the Revolution. At Valence, part of the head; another portion at Liessy in Hainault. At Mechlin, a tooth; at Tournai three bones. A head at S. Peter's, Rome.

Of the numerous portraits of Christ and the Blessed Virgin, pretended to have been painted by S. Luke, it is not necessary here to give a list.

S. Luke is represented with the ox, or painting the portrait of the Blessed Virgin. The Greek painters represent him as a young man, with crisped hair and little beard.

S. TRYPHONIA, W.M.

(3RD CENT.)

[Roman Martyrology, Ado, Usuardus, &c. Authority:—The utterly worthless Acts included in some copies of those of S. Laurence.]

THE Acts say that Decius the Emperor and Valerian the Prefect, when condemning SS. Laurence and Hippolytus, were possessed with devils. Valerian gave a great howl, and died on the spot; but Decius lingered on three days. This so moved Tryphonia, his wife, that she was baptized along with her daughter Cyrilla, and died next day. The Roman Martyrology does not insert the whole of this nonsense, but confines itself to this statement: "At Rome, S. Tryphonia, wife of Decius Cæsar, who was buried in the crypt of S. Hippolytus." The wife of Decius, however, was Herennia Cupressenia Etruscilla.

The relics of this saint were translated by Pope Paul I.

S. JUSTUS, BOY, M.

(A.D. 287.)

[Roman and Gallican Martyrologies; Sarum, York, and Hereford Kalendars. Authority:—The late Acts, which have been also appropriated, with slight change of name, to S. Justin of Louvre, in Paris. The untrustworthy character of the Acts is shown by their making S. Amator a contemporary with Rictiovarus, whereas a century intervened between them.]

JUSTUS, a boy of nine, lived at Auxerre, with his father Justin and his mother Felicissima. His father's brother, Justinian, had been made captive, and was at Amiens, in the house of a certain man, named Lupus. Justin and his son,

Justus, set off for Amiens with money to redeem Justinian. They travelled till they reached Paris, where they met a man named Hippolytus, and told him their story. Hippolytus said, "Come home with me, and I will give you wine and pulse." And when he had regaled them he dismissed them, and they came to the river Oise, and boated across, and came to the house of Lupus, and offered to purchase his slave. Then Lupus ordered his twelve servants before them, but Justinian was not among them. But suddenly Justus noticed his uncle holding a lamp in his hand, kindling the lights in the house, for it was evening, and he cried out, "This is the man we seek."

So Justin paid Lupus the money, and departed with his brother and son. But Rictiovarus, the persecutor, was in Amiens, and some one told him that Christians had been there redeeming a slave, and he bade soldiers pursue them. Now when the fugitives came to the place, then called Sino-movicus, but now Saint-Justin-Chaussée, the two elder hid in a cave, but the boy remained outside watching. His watch cannot have been very careful, for he was caught by the pursuers, who asked him where his companions were, and when he refused to tell they cut off his head. "And when his head was cut off, the body rose, and stood motionless, and took up the head between its hands, and put it at the entrance of the cave, and his soul prayed to God, saying, 'Lord of heaven and earth, receive my spirit, for I am innocent and clean of heart.' And when the servants saw the marvel wrought by his body they were frightened with a great fear, and were scared thoroughly; so galloping away, they told Rictiovarus what had taken place."

When Justin and Justinian came out of the cave, they were startled and distressed to find the boy holding his head in his hands, instead of on his shoulders. "What are we to do with him?" asked the father of the uncle. "Bury my body here,"

said the amputated head; "but take my head home to my mother, that she may kiss it."

They did so. And when they reached Auxerre, Felicissima kissed her son's head, and then wrapped it in a towel, and hung it up to a crook in the ceiling of her room, where at night it shone like a lamp; and, indeed, so brilliant was the light it emitted that it excited the wonder of the as yet unborn Bishop Amator, who insisted on burying it and building a church over it.

In 949, a portion of the head was removed to New Corbej, in Germany, whither his body had been translated in 946. The house of S. Justus is still pointed out at Auxerre, in the Rue du Temple.

In 900, the body, or another body, was translated from Sinomovicus to Beauvais; another body, in 940, was in the abbey of S. Cyprian at Poitiers. Another body at Malmédy, which is entire with head. A head, carried away from Auxerre, at Einsiedeln in Switzerland. Another head at Flums, in the diocese of Chur, on the lake of Wallenstadt. Another body, formerly at Zutphen, and another head at Antwerp, in the church of S. Charles.

S. JULIAN SABAS, I.

(ABOUT A.D. 378.)

[Greek Menæa on Oct. 18; Roman Martyrology on Jan. 14 and Oct. 18. Authority:—A Life by Theodoret.]

S. JULIAN SABAS was a man of humble origin, and with small education; but so greatly was he enlightened by the Holy Spirit, that S. Jerome assures us he was scarcely inferior to S. Antony and S. Paul the first hermit; and S. John Chrysostom, when desiring to give an example of a perfect Christian, names only S. Julian Sabas.

The desire to serve God in all freedom decided Julian to seek perfect solitude. He at first inhabited a cabin at the outskirts of the deserts of Osrhoëne, in Mesopotamia, of which province Edessa was the capital. He ate only once a week, bread made of millet, with some salt, and drank only just sufficient water to keep him alive. Towards the end of his days he added a few figs. His time was occupied in prayer and chanting psalms. The fame of his virtue attracted disciples. Their number was at first ten, then there were twenty, and in the end as many as a hundred.

He had deserted his cabin, and had chosen as his place of abode a damp cavern; but this was so unhealthy that his disciples urged him to suffer them to live in a cabin they would erect outside. He refused his consent at first, but finally yielded to their solicitations, finding that it was impossible to preserve the bread and vegetables they ate in his cave, where they became mildewed after a night or two.

This singular community rose at midnight, and sang psalms in the cavern till the sun rose; then they went forth into the desert, two and two, and while one stood and chanted fifteen psalms, the other prostrated himself in adoration. Then the second rose to sing, and the first knelt. They all met again in the evening to their frugal meal, and to chant together the praises of God.

On one occasion S. Julian was seized with a desire to visit Mount Sinai, and he started with his disciple Asterius. They took with them a sponge and a string, so that when they came to a well, they might let the sponge down into the water and bring it up saturated. They could then squeeze the sponge out into a shell, and so drink. Julian built a little cell and chapel on Sinai, and then returned to the desert of Osrhoëne.

At this time Julian the Apostate was emperor, and he traversed Syria and Mesopotamia on his famous march

against the Persians. Julian Sabas, fearing that the emperor, if victorious, would return to persecute the Church, spent ten days of incessant prayer to God that He would deliver the emperor into the hands of his enemies. At the end of three days he heard a voice from Heaven, which said, "Be of good cheer, that vile stinking pig is dead." Then rejoining his companions, he bade them sing songs of rejoicing to God, who had given victory to the fire-worshipping Persians, and by the overthrow of Julian and the Roman army had dealt a death blow to the empire.

When Valens, the Arian, succeeded Jovian, Julian Sabas was summoned from his retreat to encourage the Catholics of Antioch. His words, his appearance, his miracles, mightily supported them under adversity. A curious story is told of his journey to Antioch. He entered the house of a pious woman, and asked for refreshment. She hastened eagerly to provide the saint with dinner. As she was busy, a servant rushed up to her with dismay, to say that her child, aged seven, had tumbled into the well. "Never mind, put the lid on, and get dinner ready," said the mistress. The servant put the cover on the well, and prepared the table for the meal. After dinner Julian Sabas asked for the child, that he might bless it. "He is at the bottom of the well," said the mother, "and we have been so busy getting dinner ready, that we have not had time to pull him out."

S. Julian at once went to the well, the lid was taken off, and the mischievous urchin, who was amusing himself with paddling in the water and stirring up the mud, was hauled out, and dismissed to dry his clothes, with the blessing of the hermit. Popular rumour deepened the well from a shallow tank into a profound gulf, and converted a very simple incident into an astounding miracle.

On his way home from Antioch, S. Julian passed through Cyrus, where the emperor had placed an Arian bishop,

named Asterius. The orthodox implored the assistance of the hermit, and he prayed with such ardour that the bishop fell ill, and died the day after Julian left Cyrus. In 372, when Julian Sabas was at Antioch he was very old; he had been a hermit for forty years, and in all that time he had not seen a woman's face. The year of his death is not known with certainty, but it must have been about 378.

SS. BROTHEN AND GWENDOLINE.

(7TH CENT.)

[“Memorial of Anc. British Piety, or a British Martyrology,” London, 1761, gives on this day, “In Wales the festival of S. Gwendoline, abbess, in whose honour several churches have been dedicated. Also, the memory of S. Brothen, venerated in the parish of Llanfrothen, in the county of Merioneth.” Sir Harris Nicolas, in his “Chronology of History,” gives them on Oct. 15.]

OF these saints nothing is known. Dr. Rees gives the day of S. Gwyddelan as August 22. Two churches are dedicated to her, Llanwyddelan, in Montgomeryshire, and Dolwyddelan, in Carnarvonshire. And Dr. Rees also gives October 15th as the festival of S. Brothen, founder of Llanfrothen.

S. JAMES, DEAC.

(ABOUT A.D. 640.)

[“Memorial of British Piety,” 1761, on this day. Not mentioned, however, in any other Martyrology, and probably arbitrarily introduced into that one.]

S. JAMES was the brave Italian deacon who remained at York after S. Paulinus had deserted the scene of his labours. He kept together a little band of Christians at York through

the stormy days of invasion by Penda and the Mercians. King Edwin had been slain in the battle of Hatfield, October 11th, 633; his eldest son fell with him; the younger, taken prisoner by Penda, who swore to preserve his life, was infamously murdered. Northumbria was ravaged with fire and sword, and its recent Christianity completely obliterated, except for the little remnant which clustered round the gallant deacon at York.

Paulinus had fled, taking the widow of King Edwin, the gentle Ethelburga, to her brother, the King of Kent.

James lived to see Northumbria submitting to Oswald, who brought Aidan from Iona to reconvert the country to Christ.



October 19.

- SS. PTOLEMÆUS AND LUCIUS, *MM.*; *circ. A.D. 165.*
 S. MAXIMUS, *M. at Aquila in Abruzzo*; *A.D. 250.*
 SS. BERONICUS, PELAGIA, AND OTHERS, *MM. at Antioch.*
 SS. VARUS AND COMP., *MM. in Egypt*; *circ. A.D. 307.*
 S. GRATUS, *B. of Oleron in France*; *6th cent.*
 S. VERANUS, *B. of Châlons*; *6th cent.*
 S. ETHBIN, *C. in Ireland*; *circ. A.D. 625.*
 S. AQUILINUS, *B. of Evreux*; *7th cent.*
 S. THEOFRID, *Ab. M. of Carméri in Velai*; *A.D. 732.*
 S. FRIDESWIDE, *V. at Oxford*; *middle of the 8th cent.*
 S. LAURA, *W.M. at Cordova*; *A.D. 864.*
 S. EADNOTH, *B.M. of Dorchester*; *A.D. 1016.*
 S. PETER OF ALCANTARA, *C. at Arenas in Spain*; *A.D. 1556.*

SS. PTOLEMÆUS AND LUCIUS, MM.

(ABOUT A.D. 165.)

[Ado, Usuardus, Notker, the Martyrologium Parvum, the Roman Martyrology, &c. Authority:—An account of their passion in the First Apology of Justin Martyr, quoted by Eusebius, Hist. Eccl. iv. 17.]



USTIN MARTYR, who suffered about A.D. 170, says: "A certain woman had a husband who was intemperate. She had herself also previously led a dissolute life; but after she was made acquainted with the doctrines of Christ she became modest, and endeavoured to persuade her husband also to lead a virtuous life, presenting to his mind the doctrines of Christianity, and the punishment of eternal fire awaiting those who do not live uprightly and according to right reason. Finally, the woman, deeming it wicked to live with one who, contrary to nature and propriety, sought only how he might brutally conduct himself, contemplated a divorce. But being urged by her friends, she went against her own wish, and

remained with him. But afterwards her husband, who had gone to Alexandria, was reported to be acting much worse. She then sent him a bill of divorce, and was separated from him. This husband, then, who ought to have rejoiced that his wife had abandoned her profligate ways with servants and hirelings, brought an accusation against her as a Christian. And she delivered to you, the emperor"—Justin is addressing the Emperor Antoninus Pius—"a petition, requesting that she might be first permitted to regulate her own domestic affairs, and that then she would make her defence, and this you granted. But he who had formerly been her husband, not being able to say anything against her now, turned upon a certain Ptolemy, whom Urbicius had punished, and who had become her instructor in the principles of Christ.

"He persuaded the centurion to seize Ptolemy and cast him into prison, and to ask him only this, whether he were a Christian. Ptolemy, who was a lover of truth, and averse to all deceit and falsehood, confessed himself a Christian; in consequence of which he was cast into prison, and punished by the centurion in this way for a long time. At last, when the man came before Urbicius, in the like manner, only this one thing was asked of him, whether he were a Christian. And as he was conscious of deriving happiness and blessing from the doctrine of Christ, he again professed the principles of celestial virtue. Urbicius then, having commanded him to be led forth, a certain Lucius, who was also a Christian, seeing how unjust was the sentence passed, said to Urbicius, 'How is this, that he who is neither an adulterer, nor fornicator, nor a murderer, nor a thief, nor a robber, should be sentenced, when he is guilty of no other crime than of confessing the name of Christ? O, Urbicius, thou judgest not according to what befits our pious emperor, the philosophic son of Cæsar, and the sacred Senate.' Urbicius, without

replying, said to Lucius, 'Thou appearest also to be one of these.' And as Lucius answered that it was even so, he in like manner was conducted forth. But Lucius thanked him, 'For now,' said he, 'am I liberated from wicked masters, and am going to the good King and Father, even God.' And a second and third coming up were punished in like manner."

SS. VARUS AND OTHERS, MM

(ABOUT A.D. 307.)

[Roman Martyrology. "In Egypt, S. Varus, soldier, who suffered under Maximinus," &c.; but according to the Acts he suffered under Galerius Maximianus. The Greek Menæa and Menology; that of the emperor Basil, however, on Oct. 25. Authority:—The Greek Acts, ancient and apparently trustworthy.]

IN the persecution of Galerius Maximian, son-in-law to Diocletian, seven hermits in the desert were arrested by order of the governor of Upper Egypt. One died before he was removed, but the other six were thrown into prison, and their feet set in the stocks. A believing officer named Varus visited them in prison, and finding that they had been eight days without food, provided them with bread.

When they were brought before the governor, he asked where the seventh was whose arrest he had ordered. Then Varus, whose enthusiasm had been roused by the sight of the constancy of the six old men, bounded over the barriers which kept off the people, and presented himself before the judge.

"Who are you?" asked the magistrate.

"I am a soldier of the cohort of Tyana," answered Varus.

The governor, exceedingly exasperated, ordered him to be stretched in the stocks, and then tied up and beaten. Whilst the lashes were ripping the skin and flesh off his back, and

breast, and sides, Varus cried to the hermits, "Bless me, my fathers! and pray for me that I may have strength to stand and overcome."

The governor then ordered his sides to be torn with iron hooks and his bowels to be drawn out. The old men wept; the magistrate, turning to them, said, "See! you lament, and yet you fancy he is going to immortal glory."

"We lament that he suffers pain," answered the hermits, "but we doubt not that he will win eternal life."

The executioners went on racking, beating, and tearing off his flesh, till one exclaimed, "Sir! he is dead." Then the governor said, "Cast his body to the dogs."

Next day the six hermits were brought again before him, and were executed with the sword.

Now there was at the time a Christian woman of Syria, named Cleopatra, and she secured the body of Varus by night and buried it under her bed. And after a few days she removed it, concealed in a bale of wool, and went to her own place, Syra, at the foot of Mount Tabor, and there she laid the body in the tomb of her ancestors, with lights and incense. Now the fame of the martyr was spread throughout the neighbourhood by the servants of Cleopatra, who had assisted in bringing the body out of Egypt, and many people brought their sick to the tomb in hopes of a cure. So passed several years.

After a while Cleopatra's son, aged seventeen, was about to go to the imperial court and enter the army. Cleopatra, desirous of his advancement, resolved to show the highest honour of S. Varus, and obtain him as a patron for her son. She therefore sold a portion of her possessions, and built a splendid church. Now when the church was completed, she called together all the bishops and monks of the neighbourhood, and drew the body from her father's tomb and laid it on a bier, wrapped in linen and spices, and she and her son

bore the relics on their shoulders to the new church and laid them under the altar. Then mass was said with psalmody and many lights; and when the service was over, Cleopatra bowed her face over the dead saint's relics, and prayed, saying: "I pray thee by thy crown and patience, entreat the Lord that He may show my son the same honour that I have laboured to show to thee. I pray thee obtain for my son health and advancement with the emperor. I pray thee remember that I have honoured thee above my husband and my servants and my wealth."

Then going forth from the church, she made a great banquet for all who had attended the dedication of her church and the translation of the relics, and she and her son served the guests with their own hands. And she and he had eaten nothing. "It will suffice us," said Cleopatra, "to eat the scraps when all are satisfied."

Now when evening came, the boy felt feverish and ill. And she said to him, as he lay on a couch, "Rise, my son; all are gone, and now we have time for eating." But he scarce answered her, and could not raise his heavy head. Then she went to him and kissed him on the eyes, and said: "My boy, I did all this for your health; now I pray you get up and eat, for you have fasted all day and have worked very hard."

But he was not able. Then his mother flung her arms round him and wailed, "As God lives, I will not eat a mouthful till I see what will become of my only son." And she took him on her lap and held him to her heart till midnight, and he died on her bosom. Then she rose and carried him to the church and laid him before the altar, and clung to it with both her hands, and prayed: "O what reward is this that is given me! O what hard measure is meted out to me who have done all I could! Give me my son back, whom I have nourished with care and trouble. Give me my orphan boy back, that he may be my comfort.

Give him back to me, or I will beat out my brains on these hard stones. Pray God to restore to me my only child ; give him back to me, or take me out of this misery. I cannot bear my pain."

And all the people who had assembled wept with her, for the boy was very beautiful and amiable. And the day dawned and glided by, the agonized woman still clinging in her desperation to the altar, before which lay her child, and the priests stood apart: they feared to attempt to console her, for her despair was past human consolation.

Now about the middle of the next night she laid her head on the breast of her dead son, exhausted with weeping and want of food, and fell asleep. Then she saw S. Varus standing clothed in light, and holding her son by the hand. And she started forward in her dream and caught Varus by the foot with one hand, and her boy by the foot with the other hand, and looked up and tried to speak, but her voice failed her. Then said Varus, "Have I forgotten all the love thou hast shown me? Did I forget to pray to God that He would give health and promotion to thy son? And lo! He has answered my prayer. He has given him health in eternal life, and promoted him to follow in the armies of the Lamb, whithersoever He goeth."

"I am content," sobbed the mother. "But I pray thee, now, take me away also, that I may be with my boy and you."

But he answered, "Not so ; lay thy son at my side, and tarry till the time is come, and then we will fetch thee."

So she woke, and told her dream.

Then she hastened to bury her boy beside Varus. And the women said, "Put on him his military suit of clothes thou hast prepared for him, or the sight will give thee renewed pain." But she would not.

And after seven years Cleopatra died, and rejoined her son in Paradise.

S. ETHBIN, MK.

(ABOUT A.D. 625.)

[Roman and Gallican Martyrologies. Authority :— A Life, at what date written cannot be decided.]

S. ETHBIN was the son of Eutius and Eula, a noble pair in Brittany. His father died when he was aged fifteen, and his mother then took the veil, and confided her son to S. Samson of Dol, who ordained him. Ethbin afterwards became a monk and disciple of S. Winwaloe at Tauriac, who is not to be confounded with S. Winwaloe of Llandevenec. He was privileged to see his master perform a very nasty but notable miracle, without his stomach being turned.¹

When Tauriac was destroyed by the Franks, S. Ethbin went to Ireland, and there died, but whereabouts does not appear.

S. FRIDESWIDE, V.

(ABOUT A.D. 735.)

[Anglican Martyrologies of Wilson and Whytford. Sarum and Hereford, not York Kalendars. Roman Martyrology. Authority :—A Life in Capgrave, written after 1066, as appears from the passage, “Antequam jure Normannorum Deus Angliam subdidisset.” There is also a fragment of a metrical Life of S. Frideswide given by the Bollandists.]

FRIDESWIDE, the legendary foundress and patron of Oxford, was the daughter of Didan, a chief of the country, and

¹ “Accidit quadam die, dum iter fecerent, invenere quemdam leprosum jacentem in terra . . . cui beatus Winwaloeus: Dic tu, quo auxilio levari poteris. Nares, inquit, meæ dolore vulnerum plenæ, stercus congerunt ab ardore tantæ infirmitatis. Sacerdos Winwaloeus dum ad nares ejus manum porrigeret, pauper flebili voce clamare cœpit: Noli manu capere nares, quia dolor non permittit, sed ore tuo sugendus et leviter extrahendus est dolor, qui me cruciat.” Winwaloe complied to the letter with this cool request.



S. FRIDESWIDE.

Oct. 19.

his wife Sefrid. With her parents' consent she renounced the world, and founded a monastery for nuns at Oxford, in which she lived and devoted herself to prayer.

A neighbouring prince, named Alfgar, more powerful than her father, sought her hand in marriage; and when she refused to leave her cloister, the chief, carried away by passion, resolved to seize on her by force. To escape from his pursuit she threw herself into a boat along with two of her nuns, and a young man robed in white, an angel of God, rowed them down the Isis to Abingdon. There she left the boat on the borders of a forest, and she hid herself in a hut covered with ivy, intended for the swine, which, then as later, went to eat the acorns in the woods, and were one of the principal riches of the Anglo-Saxon proprietors. It was not a secure refuge for her. Alfgar, growing more and more in earnest, tracked her everywhere, but at the moment when, exhausted with weariness, she was about to fall into his hands, she bethought herself of the great saints who, from the earliest days of the Church, had defended and saved their virginity at the price of their lives. She invoked Catharine, the most illustrious martyr of the Eastern Church, and Cecilia, the sweet and heroic Roman, whose name, inserted in the Canon of the Mass, was already familiar to all the new Christians. Her prayer was granted. God struck the savage Anglo-Saxon with sudden blindness, which put an end to his furious pursuit. From this incident sprang a fantastic superstition, according to which the kings of England for several centuries carefully avoided living in, or even passing by Oxford, for fear of losing their eyesight.¹

Frideswide, thus miraculously saved, obtained by her prayers the restoration of sight to her persecutor, and then returned to spend the rest of her days in peace in the monastery she had founded. In her last sickness she was con-

¹ Henry III. was the first English king who disregarded this prejudice.

soled by the apparition of the two virgin martyrs, S. Catharine and S. Cecilia, to whom she had once so successfully appealed.

The tomb of Frideswide, the chapel she had erected in the depth of the wood of Thornbury, her own estate, the fountain which sprang up at her prayer, at Bisney, were objects of attraction in the thirteenth century to crowds of pilgrims, who were led thither by the fame of the miraculous cures there performed. But of all the miracles collected after her death, none is so touching as that which is told of her and the leper. It happened on her return to Oxford after her flight to Abingdon, that an unfortunate young man, struck with leprosy, met her on the road, and prayed her, "I conjure you, Virgin Frideswide, by the Almighty God, to kiss me, in the name of Jesus Christ His only Son." The maiden, overcoming the horror felt by all towards this loathsome disease, approached him, and after having made the sign of the cross, she touched his lips with a sisterly kiss. Soon after the scales of his leprosy fell off, and his body became fresh and wholesome like that of a little child.

The monastery of S. Frideswide, transformed into a college by Cardinal Wolsey, is now Christ Church. Her church, rebuilt in the twelfth century, is the cathedral of that city. Her body still rests there, and her shrine is shown; but it must be added that a commissioner of Queen Elizabeth, in brutal disrespect for the sacred relics, placed beside them, and mixed with them the bones of a disveiled nun married to a renegade priest, Peter Martyr. The commissioner having mingled the bones so that it was impossible to distinguish the one from the other, placed them in a stone coffin, on which he engraved the words, now happily effaced, *Hic requiescit religio cum superstitione.* S. Frideswide, under the name of Saint Frewisse, is venerated also at Borny, near

Thérrouaune, in Artois, whither, according to Flemish tradition, she fled from the pursuit of Alfgar. A little chapel on a hill is dedicated to her, supposed to occupy the site of her cell, and a miraculous fountain near at hand is sought by the sick, and is believed to have been elicited by her prayers. Relics of the saint are shown in this chapel, but as the Bollandist observes, there is not any authentic document which can justify any one in regarding them as genuine.

S. Frideswide is represented in art with an ox at her feet, and a fountain; often with a pastoral staff as abbess.

S. PETER OF ALCANTARA, C.

(A.D. 1562.)

[Roman Martyrology. Beatified by Gregory XV. in 1622, and canonized by Clement IX. in 1669. Authorities :—A Life by F. John of S. Mary, written in 1619; another by F. Martin of S. Joseph in 1644. Mention by S. Theresa in her Memoirs, &c.]

S. PETER was born at Alcantara, a small town in the province of Estramadura in Spain, in 1499. His father, Alphonso Garavito, was a lawyer, and governor of the town. His mother was of good extraction, and both were persons eminent for their piety and personal merit in the world. He studied law at the University of Salamanca. In 1513, after two years of university life, he returned to Alcantara, where he deliberated about the choice of a state of life. The result of his deliberations was that he embraced the religious life in the Order of S. Francis in the convent of Manjarez. During his novitiate he laboured sedulously to crucify the flesh with its affections and lusts. He never lifted his eyes from the ground, and was ignorant whether his cell were ceiled or had the bare rafters. For half a year he had

charge of the refectory, and allowed the brethren to go without apples and pomegranates because he would not lift his eyes to the trees to see whether there were any ripe for the table. He tutored himself into profound indifference towards every thing and person that surrounded him. He did not even know by sight one of the friars who lived for years with him in the same house; he was unconscious whether the church in which he daily worshipped were vaulted or not.

He had no other bed than a skin laid on the floor, and on this he knelt for prayer, and crouching on his heels leaned his head against a spike driven into the wall to take a brief and troubled sleep. A few months after his profession he was removed to Belviso, where he built himself a cell with mud and wattles. Three years after he was made superior of a small convent at Badajos. In 1524 he was ordained priest, and the ensuing year made guardian of the convent of Placentia.

He was a strict guardian, cutting off all relaxations, and not allowing the friars to have either relics or sacred pictures in their cells, lest they should regard them as ornaments. He wore only one serge habit with a short cloak, and absolutely no other clothes. So particular was he on this point, that when his habit was torn, and a patch put over the rent, he carefully removed the tattered portion underneath, lest he should have the enjoyment of the double cloth. One day a visitor came to see him, and was told that he was in the garden. The stranger sought him there, and was startled and abashed to light abruptly on a man stark naked, with only a little tippet hanging from his shoulders. S. Peter—for the nude person was he—mildly asked what his visitor wanted with him. "Excuse me," said the visitor, "I hardly expected to accost you in a condition which is scarcely decent."

"Do not blame me, but the Gospel," answered S. Peter;

"that commands us to possess but one coat. I have got absolutely nothing but one tunic, and whilst it is being washed and dried in the sun, as you see it yonder, where it lies on a stone, I am obliged to go stark naked." His biographer, John a S. Maria, adds shortly after, "Non erat ille de numero prudentum hujus sæculi."

S. Peter was wont, when much inflamed with his devotions, to roar and howl so that he frightened those who heard him out of their wits. Alban Butler terms it "singing," but his biographer distinctly says: "Not infrequently he uttered noises so terrible and terrifying, that the brethren were panic-struck whenever they heard them; and although this happened frequently, each several time they were as frightened as if it were the first time they had heard it."¹

When he said mass he frequently closed the solemn functions with a prolonged yell, and then dashed off to his cell.² The more vulgar and carnal-minded of the brethren were convinced he was a lunatic, but those most devout believed he was struggling with the devil when he uttered these startling noises. What his biographer asserts, may well be believed, that no sermons ever caused such a lively emotion in the breasts of a congregation as one of these performances of the saint.

Two brethren had been lately ordained, and one of them was to say his first mass on the morrow, so he went into the garden to practise for it. And as he was singing, "In principio erat Verbum," S. Peter, who was near, heard him, and jumped, curled up like a ball, high into the air,³ and went

¹ "Non raro edebat clamores adeo terribiles et terrificos, ut horrore percuterentur ratres, quoties eos perciperent; et quamvis frequenter id accidebat, singulis tamen vicibus terrebantur, quasi tum primum illos audiissent."—Joann. a S. Maria This Butler gracefully but scarcely accurately renders, "He sometimes was not able to contain himself from singing the divine praises aloud in a wonderful manner."

² "Ad finem sacri, clamores edebat, quales diximus, atque continuo ad cellam proripiebat."—*Ibid.*

³ "Dicunt qui præsentem rem viderant, per aera raptum, et ad instar pilæ contractum, tanto proruisse impetu, ut sclopeto emissus videbatur."—*Ibid.*

bounding head over heels in and out of the church, through all the four doors, and finally prostrated himself, exhausted, before the Blessed Sacrament. "What was going on in his soul all this while," says his biographer, "it is not given to mortals to declare."

An instance is recorded of his great forbearance. He rode on an ass to Avila when old, and rested before the Puerto del Pico. Having descended from his ass, he lay down on the ground, wrapped his mantle into a bundle, put it under his head, and went to sleep. The ass, in the mean time, strayed into a poor woman's garden and made free with her vegetables. The woman, seeing the mischief done, rushed out in violent excitement, stormed at the friars, calling them a pack of idle vagabonds, and finding the owner of the ass asleep, pulled the cloak from under his neck, and his head dropping back on a stone, was bruised and cut. Just then up rode a gentleman with his servants, who had invited Peter to Avila. When he saw what had been done, he was so furious that he prepared to burn the old woman's house down. But Peter mercifully interceded for her, and even requested him to pay for the vegetables the ass had eaten or destroyed.

The reputation of S. Peter having reached the ears of John III. King of Portugal, that prince sent for him, and Peter of Alcantara visited him twice. In 1538 he was chosen provincial of the province of Estramadura. Upon the expiration of the term of his provincialship, in 1541, he went to Lisbon, to join Father Martin a Santa Maria, who was introducing a reform of the Franciscan Order, and was building a hermitage on the hill of Arabida at the mouth of the Tagus opposite Lisbon. The duke of Aveiro gave the ground and assisted in the erection of suitable cells. The hermits of Arabida wore nothing on their feet, lay on faggots and vine-twigs, never ate flesh or drank wine, and

took fish only on festivals. Peter engaged to awake the community at midnight, when they said matins together; after which they continued in prayer till break of day. Then they recited prime, and this was followed by one mass only, according to the institution of S. Francis. After this, returning to their cells, they remained alone till terce, which they recited together, as they did all the other canonical hours. The time between vespers and compline was devoted to manual labour. The cells were very small; that of S. Peter was so much so that he could neither stand up nor lie down in it at full length.

The general of the Franciscan Order having sanctioned this reform, S. Peter was appointed guardian of the convent of Palhaes, in which novices were received. In 1554, not satisfied with this reform, he resolved to institute another on a still more rigorous plan, and for this purpose he obtained a brief from Pope Julius III. The first convent of the Discalced of his reform was erected at Pedroso in the diocese of Valentia, in 1555. This convent was only thirty-two feet long and twenty-eight feet wide. The cells were mere closets, half filled by the beds, which consisted of three boards.

The Count of Oropeza founded two more convents for the saint, and some other houses received his reformation. In 1561 he formed them into a province, and drew up rules for them, regulating the dimensions of the cells, refectory, church, &c. Each cell was to be seven feet long, and the church not more than twenty-four. The number of friars in each convent was not to exceed eight; they were to go barefoot, without sandals; to lie on hard boards raised one foot above the ground; flesh, fish, eggs, wine were forbidden, and three hours a day were to be devoted to mental prayer.

In 1562, by bull of Pius IV., the reformed convents of

S. Peter's congregation were freed from the jurisdiction of the general of the Franciscan Order.

He was making the visitation of his convents when he fell sick at Viciosa. He was carried to Arenas, and died there on October 18th, 1562.

"What an excellent example," says S. Theresa, in her "Life," "has God recently taken from us, in the person of that blessed man, Father Peter of Alcantara! The world was no longer able to endure such perfection. Men say that our health is not now so good as of old, so that we do not live in the same manner as people did formerly. But this holy man lived in our days, and he trampled the world under foot as thoroughly as did the saints of old. How great was the soul God bestowed on this saint of whom I am now speaking, which enabled him during forty-seven years to continue a course of such sharp and vigorous penance! I will say something about it, for I know it is all true.

"He told it to me and to another, from whom he concealed little; and the reason why he told it, was the great love he bore me; and this the Lord gave him to protect and encourage me at a time of my greatest necessity. He told me how, to the best of my remembrance, he had not slept more than an hour and a half between day and night for the space of forty years; and that this was the most difficult of his penances to acquire. But in order to overcome sleep he always either stood or knelt, and when he slept it was in a sitting posture, leaning his head against a little piece of wood which he had driven into the wall: he told me that he could not lie down at full length in his cell, even if he wished it, for it was not above four and a half feet long. During all these years he never put on his hood, how hot soever the sun, or how great soever the rain might be. He never wore anything on his feet, and his body was clad

only in a habit of thick coarse sackcloth, without anything next his skin, and this as tight as he could endure, with a short mantle of the same material over it. He told me, that when the weather was extremely cold he was accustomed to put off his mantle, and to leave his door and little window open, so that when he afterwards put on his cloak and shut his door, his body might be comforted by the slight additional warmth. It was usual for him not to eat till the third day. He asked me why I was astonished at this. He assured me it was quite possible for those who accustomed themselves to it. A companion of his told me that sometimes he ate nothing for eight days; this perhaps may have been when he was in prayer, for then he used to have great raptures and impulses of the love of God, of which I myself was an eye-witness. His poverty was extreme, and so also was his mortification from his youth; for he told me he had lived three years in a house of his Order without knowing any of the religious, except by their speech, for he never lifted his eyes from the ground. Hence, when he was forced to go from place to place, he was obliged to follow some other religious. This was the case on journeys. As to women, for many years he never looked at a single one. He told me that it was now all the same to him whether he saw any one or did not see them; but when I became acquainted with him he was very old, and his weakness was extreme. He looked like one cut out of the gnarled roots of trees. With all his sanctity he was very affable, though he expressed himself in few words, unless some question were asked him. His conversation was agreeable, for he had an excellent understanding. I shall add no more, but only that he died as he lived, preaching to and admonishing his friars. When he saw his last end approaching, he exclaimed, 'I was glad when they said unto me, We will go into the house of the Lord!' and so, kneeling

down, he expired. Since then our Lord has been pleased to let me enjoy more of him than I did when he was alive, for he gives me advice in many things. I have often seen him in great glory. The first time he appeared, he said, 'O happy penance, which has obtained so great a reward!' A year before he died he appeared to me, when we were at some distance from each other. I understood that he was to die, and I warned him of it. When he expired he appeared to me, and told me that he was going to rest. I did not then believe it, but yet I mentioned it to some persons, and within eight days after the news came to us that he was dead; or rather, to speak more properly, that he had then begun to live for ever. Behold here the severe penance of his life, which ended in so much glory that methinks he comforts me now much more than when he was alive. Our Lord told me once, that men who should ask anything of Him in the name of Peter of Alcantara, should of a certainty have their prayer granted; and I have myself recommended many things to him that he might beg them of our Lord, and I always found them granted. May our Lord be blessed for ever."

S. Peter was the author of a little book on "Mental Prayer," which has been much esteemed, and another short treatise on the "Interior Life."

October 20.

- S. FELICIAN, *B.M. at Minden*; *circ. A.D. 250.*¹
 SS. CAPRASIIUS AND COMP., *MM. at Agen*; *circ. A.D. 292.*
 S. ARTEMIIUS, *M. at Antioch, in Syria*; *A.D. 363.*
 SS. MARTHA AND SAULA, *VV. MM. at Cologne*; *A.D. 451.*²
 S. BRADAN, *C. in the Isle of Man*; *7th cent.*
 S. SINDULF, *H. at Aussonce, near Rheims*; *7th cent.*
 S. FINTAN MOELDUBH, *Ab. at Clonenagh, in Ireland*; *A.D. 625.*
 S. IRENE, *M. at Santarem, in Portugal*; *A.D. 653.*
 S. VITALIS, *B. of Salzburg*; *circ. A.D. 730.*
 S. ACCA, *B. of Hexham*; *A.D. 740.*
 S. JOHN CANTIUS, *P.C. at Cracow*; *circ. A.D. 1473.*

SS. CAPRASIIUS AND COMP. MM.

(ABOUT A. D. 292.)

[Roman and Gallican Martyrologies; Ado, Usuardus, &c. Authority:—The Acts are spurious, being those of S. Symphorian word for word, but with the name of the martyr and the scene of his martyrdom adapted to S. Caprasius and Agen. Another set of Acts exist, in which S. Fides is mentioned, and her martyrdom given. This is wholly legendary. There is a metrical passion by Hildebert of Sens.]



SAINT CAPRASIIUS a native of Agen, was witness from a distance of the martyrdom of S. Faith (October 6th), and he with two companions, Primus and Felician, were so moved by her heroism that they offered themselves before the governor as Christians ready to suffer for their faith. They were executed with the sword. The Agenois are pleased to regard S. Caprasius as a bishop; of his episcopal dignity nothing is said in the Acts, which speak of him as a youth.

¹ Roman Martyrology. Probably the S. Felician of Foligni (Jan. 24), whose relics were translated to Minden, in Westphalia, by Otho I., in 965.

² Roman Martyrology. Fabulous personages belonging to the mythical company of S. Ursula. Saula is only another form of the name Ursula.

S. ARTEMIUS, M.

(A. D. 363.)

[Roman Martyrology, inserted by Baronius, from the Greek Menæa. Authorities:—Theodoret; mention in the Chron. Paschale, and the Acts written by John the Monk, probably John Malala, of little value.]

ARTEMIUS was sent by the Arian Emperor Constantius to Patras and Thebes in Bœotia, to translate the bodies of S. Andrew and S. Luke to Constantinople, as they were exposed to the danger of being lost on account of the incursions of the Barbarians. He accomplished this task, and in addition to it that of translating S. Timothy from Ephesus, with such success, that Constantius rewarded him by elevating him to the prefectship of Egypt. Artemius was as zealous in persecuting Catholics at the bidding of his Arian master as he had been in translating Apostolic relics. The infamous George had been elevated to the patriarchal throne of Alexandria in the room of S. Athanasius, who was hiding. Artemius not only sent his soldiers, but went himself with them to hunt down that zealous champion of the true faith. At Tabenna he asked the monks to join with him in divine worship, but they indignantly refused communion with an Arian who had an Arian bishop in his suite. In the life of S. Pachomius we read that on this occasion, when Artemius was striving to hunt out the great Athanasius, and was searching the cells of Tabenna, he woke one morning to find that his nose had been bleeding during the night, and was so scared, that the Benedictine editor of the Life of S. Athanasius trusts his bloody nose was the means of his conversion to orthodoxy.

Ammon, an Egyptian bishop, who flourished in the days of Theophilus, and who wrote concerning the history of Egypt

in the reign of Constantius, speaks of Sebastian and his successor Artemius as raging in persecutions against bishops, monks, virgins, and other Catholics.

“ When the blessed Bishop Athanasius was pursued under Constantius by the Arians, the holy monks and virgins and most religious laity in Egypt and Alexandria endured many hardships, and were despatched with wounds and blows, and the bishops throughout the whole of Egypt were sent away, Sebastian being the governor, having succeeded Syrianus, by whose command many virgins, devoted by chastity to God, were killed by the weapons of the wicked in the church of the Bishop S. Theonas ; and when of the holy bishops many expired through torments under Artemius, who succeeded Sebastian, and all the holy Western bishops were driven into exile, and indescribable miseries were general, the Arians prevailing under their most cruel leader, George, &c.” But if S. Artemius persecuted the Catholics, he also worried the infidels by plundering their temples and knocking off the heads of the idols.

On the accession of Julian the exasperation of the heathen was relieved from restraint, and on accusation brought against him, Artemius was put to death.

Ammianus Marcellinus says, “ At this time, Artemius, who had been duke of Egypt, and against whom the citizens of Alexandria brought a great mass of heavy accusations, was put to death.”

George, the Arian bishop, according to the statement of Ammianus, was in the habit of accusing numbers of the inhabitants of Alexandria to Constantius, as opposed to his authority, and probably Artemius, who seems to have been hand and glove with this infamous man, executed them.

Theodoret says, “ Artemius, who held the office of military commander in Egypt, having, during the reign of

Constantius, destroyed some idols, was, in consequence, not only deprived of all his property, but was also beheaded."¹

The monk John, who wrote his *Passion*, compiled it from Philostorgius, unconscious that he was quoting an Arian historian, who naturally glorified a martyr of his own persuasion, one who disbelieved in the eternal Godhead of Christ.

The Paschal chronicle says, "Artemius, duke of the province of Egypt, in the times of Constantius of blessed memory, whilst enjoying this dignity, singularly affected the Churches; his goods were confiscated, and his head was struck off at Alexandria, through the great hatred borne him by Julian." This is a statement by an Arian hand, for the only Churches Artemius affected were those in which the *Consubstantial* was not adored.

The acts of Artemius were expanded into a prolix narrative by a certain monk John, supposed by some to be John Malala, and by others John of Damascus. He throws completely over the Arianism of his hero, and says not a word about his persecution of the Catholics and of S. Athanasius. The Greek Church, relying on these Acts, and probably without critically investigating the case, has adopted Artemius into its sacred Kalendar, and Baronius drafted him from the Greek *Menæa* into the Roman Martyrology.

S. BRADAN, B. OF MAN.

(ABOUT 7TH CENT.)

["*Memorials of British Piety; or, An Anglican Martyrology,*" says: "In the Isle of Man on this day S. Bradan and S. Orora, formerly venerated in two churches, which still retain their names."]

THE Isle of Man was occupied by the Scots, and S. German (July 3) was the first bishop of that island. Two other

¹ H. E. lib. iii. c. 18.

bishops, Coninder and Romail, are named in the same century, the fifth, as exercising their functions in Man. Then came S. Maughold, Conan, Contentus, Blad, Malchus, Roolwer, William, and then S. Bradan, who has given his name to Kirk Bradan, near Douglas. Nothing is known about him.

S. IRENE, V.M.

(A.D. 653.)

[Modern Roman Martyrology, Spanish and Portuguese Martyrologies.
Authority:—The account in the Breviary of Evora.]

A NOBLEMAN, named Castenald, lived at Thomar, on a confluent of the Zezare, in Portugal, in the beginning of the seventh century; he was ruler of the district. He had a son named Britald, a young man of good disposition.

At the same time there lived in a convent near Thomar, a beautiful young nun, named Irene, daughter of a gentleman of the neighbourhood. Her uncle was Abbot Selius of S. Mary's on the Effona, at no great distance.

The youth Britald met and fell in love with Irene; his hopeless passion consumed him, and he became ill. The parents in vain procured the best doctors; he sought the church where Irene went to pray, and it was his only consolation to see her. Irene, ascertaining by Divine inspiration, says the Breviary, what was the matter with the young man—girls generally detect this sort of thing by a very natural instinct—went to him, and assured him that it was much better he should not see her. "Irene," he answered, "I can bear it that you are dedicated to God, and love no man; but if I thought you had given your heart to any human being, I would not endure it." She laid her hands on him and departed.

Two years passed, and Britald's heart was still sore, aching for the sweet young face that haunted him night and day.

Now it happened that Irene had a monk for her instructor, named Remigius, a monk "doctissimus et religiosissimus," as the Breviary is pleased to designate him, who also fell passionately in love with his pupil, and apparently took advantage of his position ; for Irene, to the no small scandal of the neighbourhood, gave visible token of being in a fair way to become a mother.¹

Britald, his love turned to madness, sent a servant to way-lay her at night, and kill her. The man arrested her near the river Nabana, cut her throat, and flung her into the stream, which carried her into the Zezare, and the Zezare washed her into the Tagus, and she was borne to Scalabis, which afterwards bore her name, now contracted into Santarem. Remigius went to Rome, confessed his sin, and did suitable penance.

The title "Virgin," attributed to this disreputable nun, is certainly a little unsuitable.²

Numerous miracles have been wrought by her relics, and are attributed to her intercession.

She is represented in art as a pregnant Benedictine nun with a sword through her throat.

¹ The Evora Breviary says that Remigius "maleficæ herbæ succum illi clam in potum dedit. Qua potionē virgo incorrupta paulatim, prægnanti similis, intumuit, et infamiæ nota non caruit ;" an ingenious manner of extricating her from the scrape. The Auctarium Mart. Rom. for Portugal ignores Remigius and the little scandal altogether. Guerin and Giry say nothing of the damaging appearance of the damsel, and say merely that Remigius, when she would not listen to his suit, "répandit le bruit qu'elle avait conçu," which shows a certain audacity in dealing with original documents. Alban Butler dropped the blessed Irene into oblivion. She is only introduced here in the hope that attention may be called to the necessity of making a new revision of the Roman Martyrology, when she and some other unworthy personages who have crept in may be expunged.

² "Vocabulum *Virginum* in antiquo stylo ecclesiastico nequaquam ad solas puellas illibitas designandas pertinet: de conjugatis enim et viduis, corruptisque virginibus æque adhibetur ac de vere virginibus."—Acta Sanct. Oct. T. ix. p. 143.

S. ACCA, B. OF HEXHAM.

(A.D. 740.)

[Whitford's Salisbury Martyrology. Saussaye, and Menardus on Nov. 30; Bucelinus on April 28; Wilson's Anglican Martyrology on Feb. 19. Authorities:—Bede, in his Hist. Ecc., and the Life and Miracles of S. Acca in the "*Liber de Sanctis Ecclesiæ Hagulstaldensis*," in Mabillon, *Acta SS. Ord. S.B.* This, however, was written at the end of the 12th cent.¹]

S. ACCA, according to Simeon of Durham, was a disciple of Bosa, Bishop of York. He became an attached follower of the turbulent Wilfrid, attended him to Rome, and was with him when he died at Oundle.

"Acca, Wilfrid's priest," says Bede, who knew him personally, "succeeded Wilfrid in the bishopric of the church of Hexham; being himself a most active man, and great in the sight of God and man. He much adorned and added to the structure of his church, which is dedicated to the Apostle S. Andrew. For he made it his business, and does so still, to procure relics of the blessed apostles and martyrs of Christ from all parts, to place them on altars, dividing the same by arches in the walls of the church. Besides which he diligently gathered the histories of their sufferings, together with other ecclesiastical writings, and erected there a most numerous and noble library. He likewise industriously provided holy vessels, light, and such like things as appertain to the adorning of the house of God. He in like manner invited to him a celebrated singer, called Maban, who had been taught to sing by the successors of the blessed Gregory in Kent, for him to instruct himself and his clergy; and kept him twelve years, to teach such ecclesiastical songs as were

¹ It contains nothing concerning his life which may not be found elsewhere, being made up of miracles wrought after his death.

not known, and to restore those to their former state which were corrupted either by want of use, or through neglect. For Bishop Acca was himself a most expert singer, as well as most learned in Holy Writ, most pure in the confession of the Catholic faith, and most observant in the rules of ecclesiastical institutions ; nor did he ever cease to be so till he received the rewards of his pious devotion, having been bred up and instructed among the clergy of the most holy and beloved of God, Bosa, Bishop of York. Afterwards, going to Bishop Wilfrid in hopes of improving himself, he spent the rest of his life under him till that bishop's death, and going with him to Rome, learned there many profitable things concerning the government of the holy Church, which he could not have learned in his own country."

The Saxon Chronicle gives A.D. 710 as the date of Acca's succession to the bishopric of Hexham, and adds under date 733, that then Acca was expelled his bishopric, but why is not said. This is the date of the capture and tonsure of Ceolwulf, King of Northumbria, and the banishment of Acca may have been political.

Acca and Bege were friends, and Bede dedicated to him many of the most important of his commentaries on the Scriptures, composed at his desire.

According to Richard of Hexham, it was said that he retired to Whitern, and that he survived his banishment eight years. As Richard appears to have used original documents, we may perhaps consider the date he gives, A.D. 740, as the most authentic, though the Saxon Chronicle says he died in A.D. 737. His body was translated to Hexham, to be buried in the church which owed to him so much of its beauty.

S. JOHN CANTIUS, P.C.

(ABOUT A.D. 1473.)

[Roman Martyrology. Canonized by Clement XIII. in 1757. Authorities:—A Life by Adam Opatoff, in Polish, 1632; in Latin, 1628. Another Life by Peter Skarga, who died 1612.]

S. JOHN CANTIUS was born, in 1397, at Kenty, in Silesia, on the Soln, within view of the picturesque, needle-like peaks of the granite Jablunka mountains. He was born of parents of honourable degree, who brought up their son in the exercises of religion. He was educated in Cracow, and became in course of time one of the professors in that university. He was afterwards ordained, and given the cure of Ilkutsi; but did not retain it long, having a distaste for pastoral work in an obscure village. He gave up his charge, and returned to the university, to prosecute his higher mission as an instructor of youth. During his pastoral charge of the parish he exhibited great charity to the poor, divesting himself of his shoes, and even of his cassock, to supply their necessities.

He made four times the pilgrimage to Rome, each time on foot, carrying his bundle on his back. On one occasion he was robbed of everything, save some pieces of gold he had sewn up in a fold of his dress. The robbers, before dismissing him, asked him if he had given up all his money, and he answered that he had; but his conscience smote him when they had released him, and he ran back to them, to surrender the coins he had concealed. This act of truthfulness so astonished the bandits, that they returned him his money and bundle.

One winter's day at mass, a poor little swallow fluttered around him at the altar, twittering in his ear, and greatly

distracting him. As soon as he had taken off his chasuble, he went after the bird, and caught it in his hand as it was attempting to fly out, and would have wrung its neck had not the people implored him to spare the tiny creature. "At your request," said S. John, "I will let the little devil go, for a devil it is, and no swallow." And he let it fly away.

He led a wretched life in his cure; the parishioners did not like him, worried him, turned his ways into ridicule, and pursued him in his walks with curses. He had one word which he always repeated to himself when afflicted by any of these annoyances, "Above." He meant thereby that the Saviour's sufferings were above any that he was called on to endure, that the martyrs had gone through greater tribulations.

He died at Cracow, and was buried in the church of S. Anne. Authors differ as to the date of his death. His purple doctor's mantle was long used in the university, wherewith to vest every new candidate for the degree.



October 21.

- S. ASTERIUS, *P.M. at Ostia*; A.D. 222.
 SS. DASIUS, ZOTICUS, AND CAIUS, *MM. at Nicomedia*; A.D. 303.
 S. HILARION, *H. in Palestine*; A.D. 371.
 S. MALCHUS, *Mk. at Maronia, near Antioch, in Syria*; end of 4th cent.
 SS. URSULA AND ELEVEN THOUSAND VIRGINS, *MM. at Cologne*; A.D. 451.
 S. CILINIA, *Mother of S. Remigius, at Laon*; after A.D. 458.
 S. CILINIA, *V. at Meaux, in France*; before A.D. 530.
 S. FINTAN MUNNU, *Ab. of Taghmon, in Ireland*; A.D. 635.
 S. WENDELIN, *H. near Trèves*; 7th cent.
 SS. GREGORY, JOHN, JULIAN, AND OTHERS, *MM. at Jerusalem*; circ. A.D. 723.
 S. MAURONTIUS, *B. of Marseilles*; circ. A.D. 786.
 S. UNNI, *Abp. of Hamburg*; A.D. 936.
 S. GEBIZO, *Mk. at Monte Cassino, in Italy*; circ. A.D. 1080.
 S. BERTHOLD, *C. at Parma*; 12th cent.

S. ASTERIUS, P.M.

(A.D. 222.)

[Many copies of the Mart. of Jerome on Oct. 19. Usuardus, Notker, Bede, Ado, Wandelbert, on Oct. 21. Modern Roman Martyrology. Authority:—The Acts of S. Callixtus, which are, however, apocryphal.]



OUR knowledge of S. Asterius rests only on the Acts of S. Callixtus, on which, however, no reliance can be placed. According to this worthless authority, he was a priest of Rome who recovered the body of S. Callixtus from the well into which he had been flung—the martyrdom of that pope is very questionable—and buried it by night. Alexander, the prefect, arrested Asterius and flung him over the bridge into the Tiber. His body was recovered at Ostia, where he was buried. That this saint was venerated in the 4th or 5th century appears from an old monument of that date, given

by Muratori. "Pascasus vixit plus minus annos xxii. fecit Tatu (*sic*) iiii. Idus Octobris, ætavo ante natale domni Asteri, depositus in pace."

The body of S. Asterius, translated by Pope Sergius II., along with that of his daughter, says Anastasius the Librarian, between 844 and 847, reposes in the Church of S. Martin, on the Esquiline, at Rome. The Bollandists think that this is the body of another Asterius. The relics of Asterius are now in the Church of S. Aurea at Ostia.

S. HILARION, H.

(A.D. 371.)

[Roman Martyrology. York Kalendar, not Sarum or Hereford Kalendar. Melchite Syrian Kalendar. Coptic Kalendar. Constantinopolitan Kalendar. Menology of the Emperor Basil, Menæa. Russian, and other Slavonic Kalendar. The Martyrologium Parvum, Ado, Hrabanus, Usuardus, &c. Authority :—A Life by S. Jerome, in Latin; this was translated into Greek by Sophronius in A.D. 390. Sozomen also collected information concerning him. S. Epiphanius also wrote his life, having much associated with S. Hilarion;¹ but the extant life of S. Hilarion attributed to S. Epiphanius is fabulous, full of chronological errors, and is the work of a later hand, or else the original has been so interpolated and altered as to be worthless. The following is a condensation from the Life of the saint by S. Jerome, from the translation by Canon Kingsley.²]

S. JEROME gives the following account of Hilarion :—

"Hilarion was born in the village of Thabatha, which lies about five miles to the south of Gaza, in Palestine. He had parents given to the worship of idols, and blossomed (as the

¹ "Epiphanius, bishop of Salamina, in Cyprus, who had much intercourse with Hilarion, has written his praise in a short epistle, which is commonly read; yet it is one thing to praise the dead in general phrases, another to relate his special virtues." These are the words of S. Jerome, and they do not apply to what passes as the Life by S. Epiphanius.

² "The Hermits." Macmillan, 1871.

saying is) a rose among the thorns. Sent by them to Alexandria, he was entrusted to a grammarian, and there, so far as his years allowed, gave proof of great intellect and good morals. He was soon dear to all, and skilled in the art of speaking. And, what is more than all, he believed in the Lord Jesus, and delighted neither in the madness of the circus, in the blood of the arena, nor in the luxury of the theatre; but all his heart was in the congregation of the Church.

“ But hearing the then famous name of Antony, which was carried throughout all Egypt, he was fired with a longing to visit him, and went to the desert. As soon as he saw him, he changed his dress, and stayed with him about two months, watching the order of his life and the purity of his manner; how frequent he was in prayers, how humble in receiving brethren, severe in reproving them, eager in exhorting them; and how no infirmity ever broke through his continence, and the coarseness of his food. But, unable to bear longer the crowd which assembled round Antony, for various diseases and attacks of devils, he said that it was not consistent to endure in the desert the crowds of cities, but that he must rather begin where Antony had begun. Antony, as a valiant man, was receiving the reward of victory: he had not yet begun to serve as a soldier. He returned, therefore, with certain monks to his own country; and, finding his parents dead, gave away part of his substance to the brethren, part to the poor, and kept nothing at all for himself, fearing what is told in the Acts of the Apostles, the example or punishment, of Ananias and Sapphira; and especially mindful of the Lord’s saying, ‘He that leaveth not all that he hath, he cannot be My disciple.’

“ He was then fifteen years old. So, naked, but armed in Christ, he entered the desert, which, seven miles from Maiuma, the port of Gaza, turns away to the left of those who go along

the shore towards Egypt. And though the place was blood-stained by robbers, and his relations and friends warned him of the imminent danger, he despised death, in order to escape death. All wondered at his spirit, wondered at his youth. Save that a certain fire of the bosom and spark of faith glittered in his eyes, his cheeks were smooth, his body delicate and thin, unable to bear any injury, and liable to be overcome by even a light chill or heat.

“So, covering his limbs only with a sackcloth, and having a cloak of skin, which the blessed Antony had given him at starting, and a rustic cloak, between the sea and the swamp, he enjoyed the vast and terrible solitude, feeding on only fifteen figs after the setting of the sun; and because the region was, as has been said above, of ill-repute from robberies, no man had ever stayed before in that place. The devil, seeing what he was doing, and whither he had gone, was tormented. And so he, who of old boasted, saying, ‘I shall ascend into heaven, I shall sit above the stars of heaven, and shall be like unto the Most High,’ now saw that he had been conquered by a boy, and trampled under foot by him, ere, on account of his youth, he could commit sin. He therefore began to tempt his senses; but he, enraged with himself, and beating his breast with his fist, as if he could drive out thoughts by blows, ‘I will force thee, mine ass,’ said he, ‘not to kick; and feed thee with straw, not barley. I will wear thee out with hunger and thirst; I will burden thee with heavy loads; I will hunt thee through heat and cold, till thou thinkest more of food than of play.’ He therefore sustained his fainting spirit with the juice of herbs and a few figs, after each three or four days, praying frequently, and singing psalms, and digging the ground with a mattock, to double the labour of fasting by that of work. At the same time, by weaving baskets of rushes, he imitated the discipline of the Egyptian monks and the apostle’s

saying, 'He that will not work, neither let him eat,' till he was so attenuated, and his body so exhausted, that it scarce clung to his bones.

"One night he began to hear the crying¹ of infants, the bleating of sheep, the wailing of women, the roaring of lions, the murmur of an army, and utterly portentous and barbarous voices; so that he shrank frightened by the sound ere he saw aught. He understood these to be the insults of devils; and, falling on his knees, he signed the cross of Christ on his forehead, and armed with that helmet and girt with the breastplate of faith, he fought more valiantly, as he lay, longing somehow to see what he shuddered to hear, and looking round with anxious eyes: when, without warning, by the bright moonshine, he saw a chariot with fiery horses rushing upon him. But when he had called on Jesus, the earth opened suddenly, and the whole pomp was swallowed up before his eyes. Then said he, 'The horse and his rider he hath drowned in the sea,' and, 'Some boast themselves in chariots, and some in horses: but we in the name of the Lord our God.' Many were his temptations, and various, by day and night, the snares of the devils. If we were to tell them all, they would make the volume too long. How often did women appear to him; how often plenteous banquets when he was hungry. Sometimes, as he prayed, a howling wolf ran past him, or a barking fox; or as he sang, a fight of gladiators made a show for him, and one of them, as if slain, falling at his feet, prayed for sepulture. He prayed once, with his head bowed to the ground, and, as is the nature of man, his mind wandered from his prayer, and thought of I know not what, when a mocking rider leaped on his back, and spurring his sides and whipping his neck, 'Come,' he cries, 'come, run! why do you sleep?' and laughing loudly

¹ These sounds, like those which S. Guthlac heard in the English fens, are plainly those of wild fowl.

over him, asked him if he were tired, or would have a feed of barley.

“So, from his sixteenth to his twentieth year, he was sheltered from the heat and rain in a tiny cabin, which he had woven of rush and sedge. Afterwards he built a little cell, which remains to this day, four feet wide and five feet high—that is, lower than his own stature—and somewhat longer than his small body needed, so that you would believe it to be a tomb rather than a dwelling. He cut his hair only once a year, on Easter-day, and lay till his death on the bare ground and a layer of rushes, never washing the sack in which he was clothed, and saying that it was superfluous to seek for cleanliness in hair-cloth. Nor did he change his tunic till the first was utterly in rags. He knew the Scriptures by heart, and recited them after his prayers and psalms, as if God were present. And, because it would take up too much time to tell his great deeds one by one, I will give a short account of them.

“By his example innumerable monasteries arose throughout all Palestine, and all monks came eagerly to him. . . . But what a care he had not to pass by any brother, however humble or however poor, may be shown by this; that once going into the Desert of Kadesh to visit one of his disciples, he came, with an infinite crowd of monks, to Elusa, on the very day, as it chanced, on which a yearly solemnity had gathered all the people of the town to the Temple of Venus; for they honour her on account of the morning star, to the worship of which the nation of the Saracens is devoted. The town itself too is said to be in great part semi-barbarous, on account of its remote situation. Hearing, then, that the holy Hilarion was passing by—for he had often cured Saracens possessed with dæmons—they came out to meet him in crowds, with their wives and children, bowing their necks, and crying in the Syrian tongue, ‘Barech!’ that is,

‘Bless!’ He received them courteously and humbly, entreating them to worship God rather than stones, and wept abundantly, looking up to heaven, and promising them that, if they would believe in Christ, he would come oftener to them. Wonderful was the grace of the Lord. They would not let him depart till he had laid the foundations of a future church, and their priest, crowned as he was, had been consecrated with the sign of Christ.

“He was now sixty-three years old. He saw about him a great monastery, a multitude of brethren, and crowds who came to be healed of diseases and unclean spirits, filling the solitude around; but he wept daily, and remembered with incredible regret his ancient life. ‘I have returned to the world,’ he said, ‘and received my reward in this life. All Palestine and the neighbouring provinces think me to be worth somewhat; while I possess a farm and household goods, under the pretext of the brethren’s advantage.’ On which the brethren, and especially Hesychius, who bore him a wondrous love, watched him narrowly.

“When he had lived thus sadly for two years, Aristæneta, the prefect’s wife, came to him, wishing him to go with her to Antony. ‘I would go,’ he said, weeping, ‘if I were not held in the prison of this monastery, and if it were of any use. For two days since, the whole world was robbed of such a father.’ She believed him, and stopped. And Antony’s death was confirmed a few days after. Others may wonder at the signs and portents which he did, at his incredible abstinence, his silence, his miracles; I am astonished at nothing so much as that he was able to trample under foot that glory and honour.

“Bishops and clergy, monks and Christian matrons (a great temptation), people of the common sort, great men, too, and judges crowded to him, to receive from him blessed bread or oil. But he was thinking of nothing but the desert,

till one day he determined to set out, and taking an ass (for he was so shrunk with fasting that he could hardly walk), he tried to go his way. The news got wind; the desolation and destruction of Palestine would ensue; ten thousand souls, men and women, tried to stop his way; but he would not hear them. Smiting on the ground with his staff, he said, 'I will not make my God a liar. I cannot bear to see churches ruined, the altars of Christ trampled down, the blood of my sons spilt.' All who heard thought that some secret revelation had been made to him; but yet they would not let him go. Whereon he would neither eat nor drink, and for seven days he persevered fasting, till he had his wish, and set out for Bethulia, with forty monks, who could march without food till sundown. On the fifth day he came to Pelusium, then to the camp Thebatrum, to see Dracontius, and then to Babylon to see Philo. These two were bishops and confessors exiled by Constantius, who favoured the Arian heresy. Then, he came to Aphroditon, where he met Barsanes the deacon, who used to carry water to Antony on dromedaries, and heard from him that the anniversary of Antony's death was near, and would be celebrated by a vigil at his tomb. Then, through a vast and horrible wilderness, he went for three days to a very high mountain, and found there two monks, Isaac and Pelusianus, of whom Isaac had been Antony's interpreter.

"A high and rocky hill it was, with fountains gushing out at its foot. Some of them the sand sucked up; some formed a little rill, with palms without number on its banks. There you might have seen the old man wandering to and fro with Antony's disciples. 'Here,' they said, 'he used to sing, here to pray, here to work, here to sit when tired. These vines, these shrubs, he planted himself; that plot he laid out with his own hands; this pond to water the garden he made with heavy toil; that hoe he kept

for many years.' Hilarion lay on his bed, and kissed the couch, as if it were still warm. Antony's cell was only large enough to let a man lie down in it; and on the mountain top, reached by a difficult and winding stair, were two other cells of the same size, cut in the stony rock, to which he used to retire from the visitors and disciples, when they came to the garden. 'You see,' said Isaac, 'this orchard, with shrubs and vegetables. Three years since a troop of wild asses laid it waste. He bade one of their leaders stop; and beat it with his staff. "Why do you eat," he asked it, "what you did not sow?" And after that the asses, though they came to drink the waters, never touched his plants.'

"Then Hilarion asked them to show him Antony's grave. They led him apart; but whether they showed it to him, no man knows. They hid it, they said, by Antony's command, lest one Pergamius, who was the richest man of those parts, should take the corpse to his villa, and build a chapel over it.

"Then he went back to Aphroditon, and with only two brothers, dwelt in the desert, in such abstinence and silence that (so he said) he then first began to serve Christ. And it was then three years since the heavens had been shut, and the earth dried up: so that they said commonly, the very elements mourned the death of Antony. But Hilarion's fame spread to them; and a great multitude, brown and shrunk with famine, cried to him for rain, as to the blessed Antony's successor. He saw them, and grieved over them; and lifting up his hand to heaven, obtained rain at once. But the thirsty and sandy land, as soon as it was watered by showers, sent forth such a crowd of serpents and venomous animals that people without number were stung, and would have died, had they not run together to Hilarion. With oil blessed by him, the husbandmen and shepherds touched their wounds, and all were surely healed.

"But when he saw that he was marvellously honoured, he went to Alexandria, meaning to cross the desert to the further oasis. And because since he was a monk he had never stayed in a city, he turned aside to some brethren known to him in the Brucheion,¹ not far from Alexandria. They received him with joy; but, when night came on, they suddenly heard him bid his disciples saddle the ass. In vain they entreated, and threw themselves across the threshold. His only answer was, that he was hastening away, lest he should bring them into trouble; they would soon know that he had not departed without good reason. The next day, men of Gaza came with the prefect's lictors, burst into the monastery, and when they found him not—'Is it not true,' they said, 'what we heard? He is a sorcerer, and knows the future.' For the citizens of Gaza, after Hilarion was gone, and Julian had succeeded to the empire, had destroyed his monastery, and begged from the emperor the death of Hilarion and Hesychius. So letters had been sent forth, to seek them throughout the world.

"So Hilarion went by the pathless wilderness into the Oasis;² and after a year, more or less—because his fame had gone before him even there, and he could not lie hid in the East—he was minded to sail away to lonely islands, that the sea at least might hide what the land would not.

"But just then Hadrian, his disciple, came from Palestine, telling him that Julian was slain, and that a Christian emperor was reigning; so that he ought to return to the relics of his monastery. But he abhorred the thought; and, hiring a camel, went over the vast desert to Parætônia,

¹ The Brucheion, with its palaces and museum, the residence of the kings and philosophers of Egypt, had been destroyed in the days of Claudius and Valerian, during the senseless civil wars which devastated Alexandria for twelve years; and monks had probably taken up their abode in the ruins. It was in this quarter, at the beginning of the next century, that Hypatia was murdered by the monks.

² Probably the Northern, or Lesser Oasis, Ouah el Baharieh, about eighty miles west of the Nile.

a sea town of Libya. Then the wretched Hadrian, wishing to go back to Palestine and get himself glory under his master's name, packed up all that the brethren had sent by him to his master, and went secretly away. But—as a terror to those who despise their masters—he shortly after died of jaundice.

“Then, with Zanas alone, Hilarion went on board ship to sail for Sicily. And when almost in the middle of *Adria*,¹ he was going to sell the Gospels which he had written out with his own hand when young, to pay his fare withal; then the captain's son was possessed with a devil, and cried out, ‘Hilarion, servant of God, why can we not be safe from thee even at sea? Give me a little respite till I come to shore, lest, if I be cast out here, I fall headlong into the abyss.’ Then said he, ‘If my God lets thee stay, stay. But if He cast thee out, why dost thou lay the blame on me, a sinner and a beggar?’ Then he made the captain and the crew promise not to betray him; and the devil was cast out. But the captain would take no fare when he saw that they had nought but those Gospels and the clothes on their backs. And so Hilarion came to *Pachynum*, a cape of Sicily,² and fled twenty miles inland into a deserted farm; and there every day gathered a bundle of firewood, and put it on Zanas' back, who took it to the town, and bought a little bread thereby.

“But it happened, according to that which is written, ‘A city set on an hill cannot be hid,’ one *Scutarius* was tormented by a devil in the basilica of *S. Peter* at Rome; and the unclean spirit cried out in him, ‘A few days since Hilarion, the servant of Christ, landed in Sicily, and no man knows him, and he thinks himself hid. I will go and betray

¹ Jerome (who sailed that sea several times) uses the word here, as it is perhaps used in Acts xxvii. 27, for the sea about Malta, “driven up and down in *Adria*.”

² The southern point of Sicily, now Cape Passaro.

him.' And forthwith he took ship with his slaves, and came to Pachynum, and, by the leading of the devil, threw himself down before the old man's hut, and was cured.

"The frequency of his signs in Sicily drew to him sick people and religious men in multitudes; and one of the chief men was cured of dropsy the same day that he came, and offered Hilarion boundless gifts; but he obeyed the Saviour's saying, 'Freely ye have received; freely give.'

"While this was happening in Sicily, Hesychius, his disciple, was seeking the old man through the world, searching the shores, penetrating the desert, and only certain that, wherever he was, he could not long be hid. So, after three years were past, he heard at Methone¹ from a Jew who was selling old clothes, that a prophet of the Christians had appeared in Sicily, working such wonders that he was thought to be one of the old saints. But he could give no description of him, having only heard common report. He sailed for Pachynum, and there, in a cottage on the shore, heard of Hilarion's fame—that which most surprised all being that, after so many signs and miracles, he had not accepted even a bit of bread from any man.

"So, not to make the story too long," as says St. Jerome, "Hesychius fell at his master's knees, and watered his feet with tears, till at last he raised him up. But two or three days after he heard from Zanas, how the old man could dwell no longer in these regions, but was minded to go to some barbarous nation, where both his name and his speech should be unknown. So he took him to Epidaurus,² a city of Dalmatia, where he lay a few days in a little farm, and yet could not be hid; for a dragon of wondrous size—one of those which, in the country speech, they call boas, because they are so huge that they can swallow an ox—laid waste

¹ In the Morea, near the modern Navarino.

² At the mouth of the Bay of Cattaro.

the province, and devoured not only herds and flocks, but husbandmen and shepherds, which he drew to him by the force of his breath.¹ Hilarion commanded a pile of wood to be prepared, and having prayed to Christ, and called the beast forth, commanded him to ascend the pile, and having put fire under, burnt him before all the people. Then fretting over what he should do, or whither he should turn, he went alone over the world in imagination, and mourned that, when his tongue was silent, his miracles still spoke.

“In those days, at the earthquake over the whole world, which befell after Julian’s death, the sea broke its bounds; and, as if God was threatening another flood, or all was returning to the primeval chaos, ships were carried up steep rocks and hung there. But when the Epidauritans saw roaring waves and mountains of water borne towards the shore, fearing lest the town should be utterly overthrown, they went out to the old man, and, as if they were leading him out to battle, stationed him on the shore. And when he had marked three signs of the Cross upon the sand, and stretched out his hands against the waves, it is past belief to what a height the sea swelled, and stood up before him, and then, raging long, as if indignant at the barrier, fell back, little by little, into itself.

“All Epidaurus, and all that region, talk of this to this day; and mothers teach it their children, that they may hand it down to posterity. Truly that which was said to the apostles, ‘If ye believe, ye shall say to this mountain, Be removed, and cast into the sea; and it shall be done,’ can

¹ This story—whatever belief we may give to its details—is one of many which make it tolerably certain that a large snake (Python) still lingered in Eastern Europe. Huge tame snakes were kept as sacred by the Macedonian women; and one of them (according to Lucian) Peregrinus Proteus, the Cagliostro of his time, fitted with a linen mask, and made it personate the god Æsculapius. In the “*Historia Lausiaca*,” cap. lii. is an account by an eye-witness of a large snake in the Thebaid, whose track was “as if a beam had been dragged along the sand.” It terrifies the Syrian monks; but the Egyptian monk sets to work to kill it, saying that he had seen much larger—even up to fifteen cubits.

be fulfilled even to the letter, if we have the faith of the apostles, and such as the Lord commanded them to have. For which is more strange, that a mountain should descend into the sea; or that mountains of water should stiffen of a sudden, and, firm as a rock only at an old man's feet, should flow softly everywhere else? All the city wondered; and the greatness of the sign was bruited abroad even at Salo.

"When the old man discovered that, he fled secretly by night in a little boat, and finding a merchantman after two days, sailed for Cyprus. Between Maleæ and Cythera¹ they were met by pirates, who had left their vessels under the shore, and came up in two large galleys, worked not with sails, but oars. As the rowers swept the billows, all on board began to tremble, weep, run about, get handspikes ready, and, as if one messenger was not enough, vie with each other in telling the old man that pirates were at hand. He looked out at them and smiled. Then turning to his disciples, 'O ye of little faith,' he said; 'wherefore do ye doubt? Are these more in number than Pharaoh's army? Yet they were all drowned when God so willed.' While he spoke, the hostile keels, with foaming beaks, were but a short stone's throw off. He then stood on the ship's bow, and stretching out his hand against them, 'Let it be enough,' he said, 'to have come thus far.'

"O wondrous faith! The boats instantly sprang back, and made stern-way, although the oars impelled them in the opposite direction. The pirates were astonished, having no wish to return back-foremost, and struggled with all their might to reach the ship; but were carried to the shore again much faster than they had come.

"I pass over the rest, lest by telling every story I make the volume too long. This only I will say, that while he sailed prosperously through the Cyclades he heard the voices of

¹ Now Capo S. Angelo and the island of Cerigo, at the southern point of Greece.

foul spirits, calling here and there out of the towns and villages, and running together on the beaches. So he came to Paphos, the city of Cyprus, famous once in poets' songs, which now, shaken down by frequent earthquakes, only shows what it has been of yore by the foundations of its ruins. There he dwelt meanly near the second milestone out of the city, rejoicing much that he was living quietly for a few days. But not three weeks were past, ere throughout the whole island whosoever had unclean spirits began to cry that Hilarion, the servant of Christ, was come, and that they must hasten to him. Salonica, Curium, Lapetha, and the other towns, all cried this together, most saying that they knew Hilarion, and that he was truly a servant of God ; but where he was they knew not. Within a month, nearly 200 men and women were gathered together to him. Whom when he saw, grieving that they would not suffer him to rest, raging, as it were to revenge himself, he scourged them with such an instance of prayer, that some were cured at once, some after two or three days, and all within a week.

"So, staying there two years, and always meditating flight, he sent Hesychius to Palestine, to salute the brethren, visit the ashes of the monastery, and return in the spring. When he returned, and Hilarion was longing to sail again to Egypt—that is, to the cattle pastures, because there is no Christian there, but only a fierce and barbarous folk—he persuaded the old man rather to withdraw into some more secret spot in the island itself. And looking round it long, till he had examined it all over, he led him away twelve miles from the sea, among lonely and rough mountains, where they could hardly climb up creeping on hands and knees. When they were within, they beheld a spot terrible and very lonely, surrounded with trees, which had, too, waters falling from the brow of a cliff, and a most pleasant little garden and many fruit trees—the fruit of which, however, Hilarion never ate—

and near it the ruin of a very ancient temple,¹ out of which (so he and his disciples averred) the voices of so many demons resounded day and night, that you would have fancied an army there. With which he was exceedingly delighted, because he had his foes close to him; and dwelt therein five years; and (while Hesychius often visited him) he was much cheered up in this last period of his life, because owing to the roughness and difficulty of the ground, and the multitude of ghosts (as was commonly reported), few, or none, ever dare climb up to him.

“But one day, going out of the little garden, he saw a man paralytic in all his limbs, lying before the gate; and having asked Hesychius who he was, and how he had come, he was told that the man was the steward of a small estate, and that to him belonged the garden in which they were. Hilarion, weeping over him, and stretching a hand to him as he lay, said, ‘I say to thee, in the name of Jesus Christ our Lord, arise and walk.’ Wonderful was the rapidity of the effect. The words were yet in his mouth, when the limbs, strengthened, raised the man upon his feet. As soon as it was known, the needs of many conquered the difficulty of the ground and the want of a path, while all the neighbourhood watched nothing so carefully as that he should not by some plan slip away from them. For the report had been spread about him, that he could not remain long in the same place; which nevertheless he did not do from any caprice, or childishness, but to escape honour and importunity; for he always longed after silence and an ignoble life.

“So, in the eightieth year of his age, while Hesychius was absent, he wrote a short letter by way of testament, with his own hand, leaving to Hesychius all his riches; namely, his Gospel-book, and a sackcloth-shirt, hood, and mantle; for his servant had died a few days before. Many religious men

¹ Probably dedicated to the Paphian Venus.

came to him from Paphos while he was sick, especially because they had heard that he had said that now he was going to migrate to the Lord, and be freed from the chains of the body. There came also Constantia, a high-born lady, whose son-in-law and daughter he had delivered from death by anointing them with oil. And he made them all swear, that he should not be kept an hour after his death, but covered up with earth in that same garden, clothed as he was, in his haircloth-shirt, hood, and rustic cloak. And now little heat was left in his body, and nothing of a living man was left except his reason; and yet, with open eyes, he went on saying, 'Go forth, what fearest thou? Go forth, my soul, what doubtest thou? Nigh seventy years hast thou served Christ, and dost thou fear death?' With these words, he breathed out his soul. They covered him forthwith in earth, and told them in the city that he was buried before it was known that he was dead.

"The holy man Hesychius heard this in Palestine; reached Cyprus; and pretending, in order to prevent suspicion on the part of the neighbours, who guarded the spot diligently, that he wished to dwell in that same garden, he, after some ten months, with extreme peril of his life, stole the corpse. He carried it to Maiuma, followed by whole crowds of monks and townsfolk, and placed it in the old monastery, with the shirt, hood, and cloak unhurt; the whole body perfect, as if alive, and fragrant with such strong odour, that it seemed to have had unguents poured over it.

"I think that I ought not, in the end of my book, to be silent about the devotion of that most holy woman Constantia, who, hearing that the body of Hilarion, the servant of God, was gone to Palestine, straightway gave up the ghost, proving by her very death her true love for the servant of God. For she was wont to pass nights in watching his sepulchre, and to converse with him as if he were present, in

order to assist her prayers. You may see, even to this day, a wonderful contention between the folk of Palestine and the Cypriots, the former saying that they have the body, the latter that they have the soul, of Hilarion. And yet, in both places, great signs are worked daily; but most in the little garden in Cyprus; perhaps because he loved that place the best."

Such is the story of Hilarion. His name still lingers in "the place he loved the best." "To this day," as M. de Montalembert relates in his "Monks of the West," "the Cypriots, confounding in their memories legends of good and of evil, the victories of the soul and the triumph of the senses, give to the ruins of one of those strong castles built by the Lusignans, which command their isle, the double name of the Castle of S. Hilarion and the Castle of the God of Love." . . . "But how intense must have been the longing for solitude which drove the old man to travel on foot from Syria to the Egyptian desert, across the pathless westward waste, even to the Oasis and the utmost limits of the Egyptian province; and then to Sicily, to the Adriatic, and at last to a distant isle of Greece. And shall we blame him for that longing? He seems to have done his duty earnestly towards his fellow-creatures whenever he met them. But he seems to have found that noise and crowd, display and honour, were not altogether wholesome for his own soul; and in order that he might be a better man he desired again and again to flee, that he might collect himself, and be alone with Nature and with God. We, here in England, like the old Greeks and Romans, dwellers in the busy mart of civilized life, have got to regard mere bustle as so integral an element of human life, that we consider a love of solitude a mark of eccentricity, and if we meet any one who loves to be alone are afraid that he must needs be going mad, and that with too great solitude comes the danger of too great self-consciousness, and even at last

of insanity, none can doubt. But still we must remember, on the other hand, that without solitude, without contemplation, without habitual collection and re-collection of our own selves from time to time, no great purpose is carried out and no great work can be done; and that it is the bustle and hurry of our modern life which causes shallow thought, unstable purpose, and wasted energy in too many who would be better and wiser, stronger and happier, if they would devote more time to silence and meditation; if they would commune with their own heart in their chamber, and be still. Even in art and in mechanical science, those who have done great work upon the earth have been men given to solitary meditation. When Brindley, the engineer, it is said, had a difficult problem to solve, he used to go to bed, and stay there till he had worked it out. Turner, the greatest nature-painter of this or any other age, spent hours upon hours in mere contemplation of nature, without using his pencil at all. It is said of him that he was seen to spend a whole day, sitting upon a rock, and throwing pebbles into a lake; and when at evening his fellow painters showed their day's sketches, and rallied him upon having done nothing, he answered them, 'I have done this at least: I have learnt how a lake looks when pebbles are thrown into it.' And if this silent labour, this steadfast thought, are required even for outward arts and sciences, how much more for the highest of all arts, the deepest of all sciences, that which involves the questions—who are we? and where are we? who is God? and what are we to God, and He to us?—namely, the science of being good, which deals not with time merely, but with eternity. No retirement, no loneliness, no period of earnest and solemn meditation, can be misspent which helps us towards that goal.

“And therefore it was that Hilarion longed to be alone; alone with God, and with Nature, which spoke to him of

God. For these old hermits, though they neither talked nor wrote concerning scenery, nor painted pictures of it as we do now, had many of them a clear and intense instinct of the beauty and the meaning of outward Nature; as Antony surely had when he said that the world around was his book, wherein he read the mysteries of God. Hilarion seems, from his story, to have had a special craving for the sea. Perhaps his early sojourn on the low sandhills of the Philistine shore, as he watched the tideless Mediterranean, rolling and breaking for ever upon the same beach, had taught him to say with the old prophet, as he thought of the wicked and still half-idolatrous cities of the Philistine shore, 'Fear ye not? saith the Lord; Will ye not tremble at My presence, who have placed the sand for the bound of the sea, for a perpetual decree, that it cannot pass it? And though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over. But this people has a revolted and rebellious heart, they are revolted and gone.' Perhaps, again, looking down from the sunny Sicilian cliffs of Taormino, or through the pine-clad gulfs and gullies of the Cypriot hills upon the blue Mediterranean below,

'And watching from his mountain wall
The wrinkled sea beneath him crawl,'

he had enjoyed and profited by all those images which that sight has called up in so many minds before and since. To him it may be, as to the Psalmist, the storm-swept sea pictured the instability of mortal things; while secure upon his cliff he said with the Psalmist, 'The Lord hath set my feet upon a rock, and ordered my goings,' and again, 'The wicked are like a troubled sea, casting up mire and dirt.' Often, again, looking upon that far horizon, must his soul have been drawn, as many a soul has been drawn since, to it, and beyond it, as it were into a region of boundless freedom and

perfect peace, while he said again with David, 'Oh that I had wings like a dove; then would I flee away and be at rest!' and so have found, in the contemplation of the wide ocean, a substitute at least for the contemplation of those Eastern deserts which seemed the proper home for the solitary and meditative philosopher.

"For, indeed, in no northern country can such situations be found for the monastic cell as can be found in those great deserts which stretch from Syria to Arabia, from Arabia to Egypt, from Egypt to Africa properly so called. Here and there a northern hermit found, as Hilarion found, a fitting home by the seaside, on some lonely island or storm-beat rock, like S. Cuthbert, off the coast of Northumberland; like S. Rule, on his rock at S. Andrew's; and S. Columba, with his ever venerable company of missionaries, on Iona. But inland, the fens and the forests were foul, unwholesome, depressing, the haunts of fever, ague, delirium, as S. Guthlac found at Crowland, and S. Godric at Finkhale. The vast pine-woods which clothe the Alpine slopes, the vast forests of beech and oak which then spread over France and Germany, gave in time shelter to many a holy hermit. But their gloom, their unwholesomeness, and the severity of the climate, produced in them, as in most northern ascetics, a temper of mind more melancholy and often more fierce; more given to passionate devotion, but more given also to dark superstition and cruel self-torture, than the genial climate of the desert produced in old monks of the East. When we think of S. Antony upon his mountain, we must not picture to ourselves, unless we, too, have been in the East, such a mountain as we have ever seen. We must not think of a brown northern moorland, sad, savage, storm-swept, snow-buried, save in the brief and uncertain summer months. We must not picture to ourselves an Alp, with thundering avalanches, roaring torrents, fierce alternations of heat and cold.

uninhabitable by mortal man, save during that short period of the year when the maidens in the *senhutt* watch the cattle upon the upland pastures. We must picture to ourselves mountains blazing day after day, month after month, beneath the glorious sun and cloudless sky, in an air so invigorating, that the Arabs can still support life there upon a few dates each day; and where, as has been said, 'Man needs there hardly to eat, drink, or sleep, for the act of breathing will give life enough;' an atmosphere of such telescopic clearness as to explain many of the strange stories which have been told of Antony's seemingly preternatural powers of vision; a colouring which, when painters dare to put it on canvas, seems to our eyes, accustomed to the quiet greys and greens of England, exaggerated and impossible—distant mountains, pink and lilac, quivering in pale blue haze—vast sheets of yellow sand, across which the lonely rock or a troop of wild asses or gazelles throw intense blue-black shadows—rocks and cliffs not shrouded, as here, in soil, much less in grass and trees, or spotted with lichens and stained with veins; but keeping each stone its natural colour, as it wastes—if, indeed, it wastes at all—under the action of the all but rainless air, which has left the paintings on the old Egyptian temples fresh and clear for thousands of years; rocks, orange and purple, black, white, and yellow; and again and again beyond them¹ glimpses, it may be, of the black Nile, and of the long green garden of Egypt, and of the dark blue sea. The eastward view from Antony's old home must be one of the most glorious in the world, save for its want of verdure and of life. For Antony, as he looked across the blue waters of the Gulf of Akaba, across which, far above, the Israelites had passed in old times, could see the sacred goal of their pilgrimage, the red granite peaks of Sinai, flaming against the

¹ Sihor, the black river, was the ancient name of the Nile, derived from the dark hue of its waters.

blue sky with that intensity of hue which is scarcely exaggerated, it is said, by the bright scarlet colour in which Sinai is always painted in mediæval illuminations.

“But the gorgeousness of colouring, though it may interest us, was not, of course, what produced the deepest effect on the minds of those old hermits. They enjoyed Nature, not so much for her beauty, as for her perfect peace. Day by day the rocks remained the same. Silently out of the Eastern desert, day by day, the rising sun threw aloft those arrows of light, which the old Greeks had named ‘the rosy fingers of the dawn.’ Silently he passed in full blaze almost above their heads throughout the day; and silently he dipped behind the western desert in a glory of crimson and orange, green and purple; and without an interval of twilight, in a moment, all the land was dark, and the stars leapt out, not twinkling as in our damper climate here, but hanging like balls of white fire in that purple southern night, through which one seems to look beyond the stars into the infinite abyss, and towards the throne of God himself. Day after day, night after night, that gorgeous pageant passed over the poor hermit’s head without a sound; and though sun and moon and planet might change their places as the year rolled round, the earth beneath his feet seemed not to change. Every morning he saw the same peaks in the distance, the same rocks, the same sandheaps around his feet. He never heard the tinkle of a running stream. For weeks together he did not even hear the rushing of the wind. Now and then a storm might sweep up the pass, whirling the sand in eddies, and making the desert for a while literally a ‘howling wilderness,’ and when that was passed all was as it had been before. The very change of seasons must have been little marked to him, save by the motions, if he cared to watch them, of the stars above; for vegetation there was none to mark the difference between summer and winter. In spring,

of course, the solitary date-palm here and there threw out its spathe of young green leaves, to add to the number of those which, grey or brown, hung drooping down the stem, withering, but not decaying for many a year in that dry atmosphere ; or perhaps the acacia bushes looked somewhat gayer for a few weeks, and the Retama broom, from which as well as from the palm leaves he plaited his baskets, threw out its yearly crop of twigs ; but any greenness there might be in the vegetation of spring, turned grey in a few weeks beneath that burning sun ; and the rest of the year was one perpetual summer of dust and glare and heat. Amid such scenes the mind had full time for thought. Nature and man alike left it in peace ; while the labour required for sustaining life (and the monk wished for nothing more than to sustain mere life) was very light. Wherever water could be found, the hot sun and the fertile soil would repay by abundant crops, perhaps twice in the year, the toil of scratching the ground and putting in the seed. Moreover, the labour of the husbandman, so far from being adverse to the contemplative life, is of all occupations, it may be, that which promotes most quiet and wholesome meditation in the mind which cares to meditate. The life of the desert, when once the passions of youth were conquered, seems to have been not only a happy, but a healthy one. And when we remember that the monk, clothed from head to foot in woollen, and sheltered, too, by his sheepskin cape, escaped those violent changes of temperature which produce in the East so many fatal diseases, and which were so deadly to the linen-clothed inhabitants of the green lowlands of the Nile, we need not be surprised when we read of the vast longevity of many of the old abbots ; and of their death, not by disease, but by gentle, and as it were, wholesome natural decay.

“ But if their life was easy, it was not ill-spent. If having few wants, and those soon supplied, they found too much

time for the luxury of quiet thought, those need not blame them, who having many wants, and those also easily supplied, are wont to spend their superfluous leisure in any luxury save that of thought, above all save that of thought concerning God. For it was upon God that these men had set their minds. That man was sent into the world to know and to love, to obey and thereby to glorify, the Maker of his being, was the cardinal point of their creed, as it has been of every creed which ever exercised any beneficial influence on the minds of men. Dean Milman in his '*History of Christianity*,' vol. iii. page 294, has, while justly severe upon the failings and mistakes of the Eastern monks, pointed out with equal justice that the great desire of knowing God was the prime motive in the minds of all their best men:—

“In some regions of the East, the sultry and oppressive heat, the general relaxation of the physical system, dispose constitutions of a certain temperament to a dreamy inertness. The indolence and prostration of the body produce a kind of activity in the mind, if that may properly be called activity which is merely giving loose to the imagination and the emotions as they follow out the wild train of incoherent thought, or are agitated by impulses of spontaneous and ungoverned feeling. Ascetic Christianity ministered new aliment to this common propensity. It gave an object, both vague and determinate enough to stimulate, yet never to satisfy or exhaust. The regularity of stated hours of prayer, and of a kind of idle industry, weaving mats or plaiting baskets, alternated with periods of morbid reflection on the moral state of the soul, and of mystic communion with the Deity. It cannot indeed be wondered that this new revelation, as it were, of the Deity, this profound and rational certainty of His existence, this infelt consciousness of His perpetual presence, these as yet unknown impressions of His infinity, His power, and His love, should give a higher

character to this eremitical enthusiasm, and attract men of loftier and more vigorous minds within its sphere. It was not merely the pusillanimous dread of encountering the trials of life which urged the humbler spirits to seek a safe retirement; or the natural love of peace, and the weariness and satiety of life, which commended this seclusion to those who were too gentle to mingle in, or who were exhausted with, the unprofitable turmoil of the world; nor was it always the anxiety to mortify the rebellious and refractory body with more advantage. The one absorbing idea of the majesty of the Godhead almost seemed to swallow up all other considerations. The transcendent nature of the Triune Deity, the relation of the different persons of the Godhead to each other, seemed the only worthy object of men's contemplative faculties."¹

S. MALCHUS, MK.

(END OF 4TH CENT.)

[Greek Menæa, a S. Malchus on Nov. 24, but whether this one or another is not certain; another S. Malchus on March 26, which is this Malchus, commemorated in the Roman Martyrology on Oct. 21. Authority:—His Life as related by himself to S. Jerome, who wrote it down.]

ABOUT the year 375, S. Jerome was at Maronia in Syria, where he had an estate left him. He was then a young man. In the neighbourhood lived an old man named Melek, which is Latinized into Malchus, and an old decrepit woman, who used to attend church with the utmost devotion. The young man made inquiries about the old couple, and was told such a strange story that he went to

¹ I have quoted in full the conclusion of Canon Kingsley's article, on account of its great beauty.

Melek himself, and got him to narrate to him his life. This, Jerome committed to history in after years. Melek was a native of Nisibis, the only son of his parents. His father and mother were very anxious to get him married and settled, but the young man having no fancy for the wedded life, ran away from home, and fell among some monks who lived in a desert of Chalcis, between the Imma and the Bersa. He remained with them some years, and then probably getting very tired of this manner of life, resolved to return home to his mother, his father having died whilst he was away. The thought of the dear old woman haunted him in his solitude, and he found no rest. The call of filial duty drew him towards Edessa. But when he told the abbot that he was going home to solace his mother, and be the comfort of her declining years, the abbot was aghast, and cried out that this was "a temptation of the devil." Melek offered to rebuild part of the monastery with some of the money which would have devolved to him, but this did not satisfy the abbot; he declared that the going back of Melek to his aged mother was the return of a dog to its vomit. He threw himself at the knees of Melek and implored him not by going away to lose his soul. Melek, however, had a clear sense of which way duty pointed, and he was not dissuaded by the vehemence and threats of the abbot. He joined a caravan on its way to Edessa, composed of about seventy persons, men, women, and children, and started for his home.

On the way, as they were crossing the desert, on a sudden they were swooped down on by a party of Saracens, who plundered the caravan, and divided the party as slaves amongst themselves. Melek and a young married woman fell to the share of a Saracen chief, the woman's husband was allotted to another desert rover. The two were placed on camels: "aloft, and always fearing destruction in that great waste, we clung to their backs rather than sat on

them. As for food, we were given underdone meat, and for drink had camel's milk. At last we crossed a great river (the Mygdon), and arrived at the heart of this great waste, and had to bow our necks, and venerate, after the fashion of these people, the mistress and the children. Here we were almost as in a prison; our clothes were taken from us, and we were made to go about our work almost naked. But indeed it is so hot there that we could not endure more clothes than a loin-cloth. I was made to keep sheep, and in the midst of miseries had this consolation, that I was left very much to myself, seeing little of my master and fellow-servants. And it seemed to me that my lot was much like that of holy Jacob, and I remembered Moses, for both of these had been shepherds in a desert. I lived on fresh cheese and milk. I prayed incessantly; I sang the psalms I had learned in the monastery."

His master and mistress resolved to marry him to his fellow-servant. Melek positively refused, saying that it was not lawful for him to take her, as her husband was still alive. But the Saracen did not see the force of this argument, and drew his sword on the young man. The woman, however, threw himself into his arms, so that the barbarian could only pierce him through her body; and he, thinking that her endearments were likely to be more successful than his threats, sheathed his sword, and provided them with a cool, roomy cavern, which they were to occupy as their cottage.

When the forcibly married couple were left alone, Melek began to express his view of the situation aloud in somewhat forcible terms, as he rolled on the ground. "Woe is me! never till this moment did I feel how galling was my slavery. What avails it to abandon parents, country, estates, if one is to be driven reluctantly into a marriage one detests! If I marry this woman, I take another man's wife. This can never be. Shall I wait for the hand of God, or run

myself through with this dagger? The death of the soul is more terrible than that of the body, I will transfix myself on this blade. A martyr's corpse will lie bleaching on the desert, and you, O woman! will have been my persecutor and murderer." Having so exclaimed, Melek got out a long, glittering sword, stuck the handle in the sand, and prepared to precipitate himself on the point. The woman began to tremble.

"Farewell, miserable daughter of Eve!" said Melek, in a piteous tone of voice, "you shall soon have at your feet the body, not of a husband, but of a martyr." Then he made as though he would fall on the weapon. The poor woman screamed, rushed to his feet, held him back with her arms, and when she had recovered herself assured him that marriage with him was quite as distasteful to her feelings as to his. There was not the smallest occasion for him to run himself through the body, they might get on very comfortably together, without making a fuss about it, and arousing the anger of the master by letting him suspect that they had not acquiesced in his arrangement. She, for her part, would be most thankful to be rid of the irksome society of Melek, and to rejoin her husband, and so, having satisfied one another that each detested the other,¹ matters were settled on a rational footing.

So time went on, and the detestation changed to a quiet liking for one another, and the master, seeing them both contented, had no fears of their running away.

One day, whilst Melek was keeping his sheep in the desert, he watched a crowd of ants at work in their hill, building up the walls, boring passages, collecting seed, constructing drains to carry off water which might otherwise spoil the seeds they gathered; and this set him a-thinking how like this was to a monastery, and then a great desire

¹ "Uterque detestatur alterum."

came over him to get back to the society of Christians and the privileges of religion.

When he came home, his nominal wife saw that he looked sad, and asked him the reason. He told her that he could not be happy unless he ran away. She agreed to escape with him. So they made their preparations in secret. He killed two great goats, skinned them, and dried their flesh in the sun. She sewed the skins together, and made them into bags. Then, one evening they ran away, carrying the leather sacks and the meat, and reached the Mygdon. They then inflated the goat-skins, and swam across the river, buoyed up on them. But unfortunately, in crossing they lost some of the meat, and the rest was sodden in the water and spoiled. On reaching the opposite bank they sadly contemplated their food, or what remained of it, and drank their fill at the river.¹

On the third day after their escape, to their horror, they saw their master and a man, mounted on dromedaries, in full pursuit. They had been tracked by their footprints in the sand. Providentially there was a cave near at hand, and they slipped in, but fearing scorpions they did not go beyond the entrance, where a nook at the side allowed them to ensconce themselves. The Saracen came up, and shouting to them to come out, sent his man in with a sword to bring them out. "Now you vagabonds, come forth, and suffer for your attempt," shouted the man, and he pushed to the end of the cave. At that moment two glittering eyes shone out of the gloom, and a lioness rose, and struck the man down with her paw before he had time to recoil, for his eyes had been dazzled by the glare outside, and he had not noticed the lioness till he was upon her. She had a cub with her. Melek and his wife turned cold with horror.

In the mean time the Saracen was waiting, and as his

¹ "Bibimus usque ad satietatem, futuræ nos siti præparantes."

servant did not come forth, he thought that the runaways had fallen on him and killed him. He therefore fastened up the camels, and swearing with rage, rushed into the cavern. The lioness roared and sprang on him, struck him down and killed him, and then, ill-pleased at her den being thus invaded, took her cub in her mouth, and ran out of the cave.

Melek and the woman crept out, unloosed the dromedaries, mounted them, and pursued their route. After ten days of travelling they reached a Roman station, and sold the camels. They told what had taken place to Sabinian, duke of Mesopotomia, and then went to Edessa, where they settled to practices of religion for the rest of their days. Melek wound up his narrative to S. Jerome with the dry remark, "I loved the woman as a sister, but I never trusted her altogether as a sister."

SS. URSULA AND ELEVEN THOUSAND, VV. MM.

(A.D. 451.)

[Modern Roman Martyrology. York, Sarum, Hereford, and Durham Kalendars. German and Gallican Martyrologies. Not in the Martyrology of Jerome, nor in those of Florus and Hrabanus, or Ado, or Notker. Usuardus on Oct. 20, "The Passion of the Blessed Virgins Martha, and Saula, and many others in the city of Cologne." Wandelbert on Oct. 21. But for mention in Martyrologies see the text.]

DREPANIUS FLORUS, priest of Lyons, who died in A.D. 860, wrote additions to a Martyrology, which had been compiled by the Ven. Bede (d. 735). In the Martyrology of Bede, augmented by Florus, there is no mention of S. Ursula and the Eleven Thousand Virgins. Hrabanus Maurus, Archbishop of Mainz, drew up another Martyrology, on the basis of that attributed to Jerome, but which was really

the old Roman Martyrology, and that of Bede and Florus, adding local German saints. His Martyrology was compiled about A.D. 845. In it there is no mention of S. Ursula and her company. Ado of Vienne drew up another Martyrology at about the same date, A.D. 845. He also was ignorant of the existence of these martyrs.

Notker Balbulus, monk of S. Gall, wrote another Martyrology in 859. In it also there is no mention of S. Ursula and her company. A S. Gall Martyrology of 804 is also without them. There exists also the ancient Cologne Kalendar of the 9th century in the Cathedral Library at Cologne, and it also contains no notice of these virgin martyrs.

But Wandelbert of Prum, in 847, gives them, though not by name, in his Metrical Martyrology, on October 21:—

“Tunc numerosa simul Rheni per littora fulgent
Christi Virgineis erecta tropæa manipulis
Agrippinæ urbi, quarum furor impius olim
Millia mactavit ductricibus inclita sanctis.”¹

And Usuardus (d. 877), in his Martyrology, written at the instigation of Charles the Bald, gives on October 20, “The passion of the holy virgins Martha and Saula, with many others, at Cologne.” Martha and Saula have been retained on October 20 in the Roman Martyrology.

An Essen Kalendar, composed before A.D. 891, gives, on October 21, “S. Hilarion and the SS. eleven thousand Virgins.”²

There are two Corbei Martyrologies, one of A.D. 831, another of the date 900, and neither of these contains a notice of the Virgin Martyrs of Cologne, neither do those

¹ Bettberg has thought these lines an interpolation, but without good reason.

² This Kalendar contains, in the same handwriting, prayers for living and dead, and, amongst others, a prayer for Bishop Sunderbold of Mainz, as still living. He died A.D. 891.



S. URSULA.

Oct. 21.

called after Labbe and the abbey of Reichenau of the same period.

An old Kalendar in the Düsseldorf Library of the 10th century copies Usuardus, merely transferring Martha and Saula to October 21. A litany of the 11th century, in the Darmstadt Library, invokes five of these saints, in this order: Martha, Saula, Paula, Brittola, Ursula. Another litany in the same collection raises the number to eight, and gives a different succession: Brittola, Martha, Saula, Sambatia, Saturnina, Gregoria, Pinnosa, Palladia. Another litany in the Düsseldorf Library extends the number to eleven: Ursula, Sencia, Gregoria, Pinnosa, Martha, Saula, Brittola, Saturnina, Rabacia, Saturia, Palladia. Another gives eleven, but in different order: Martha, Saula, Brittola, Gregoria, Saturnina, Sabatia, Pinnosa, Ursula, Sentia, Palladia, Saturia.

Crombach, and after him Bollandus, set to work to compile an Ursulan Kalendar of all the saints of that pious martyred crew who are venerated throughout the West. There are eighty-six days in the year provided with saints from that company. Of the names of those who attended S. Ursula as many as 1079 have been recovered by various means, as shall be detailed in the sequel; some Greek, some Irish, some German, some Latin, and some of no known origin. Some of the damsels, whose relics now receive religious worship, delighted in such names as Hydropa, Imana, Languida, Gadiagia, Hebora, Naufragia, Rixa, Sutragia, Xpinna and Inez.

We come now to the earliest historical traces of the story. At the beginning of the 7th century, if we may trust the Life of S. Cunibert, written in the 9th century, whilst the archbishop was saying mass in the "basilica of the Holy Virgins," he saw a white dove which rested on "the tomb of a certain virgin," whose body he thereupon exhumed. This body is supposed

to have been that of S. Ursula, and consequently a white dove is given her as a symbol, and January 28 was observed as the festival of the translation of her relics by S. Cunibert to Deutz. But the Life of S. Cunibert makes no mention of the name Ursula or any other.

A very curious old sermon on the Festival of the Eleven Thousand Virgins exists, preached at Cologne, and attributed by the Bollandist De Buck to the period between 751-839. The preacher quotes Bede almost verbatim, so that it must be posterior to the death of Bede; and it speaks of the island of Batavia formed by the two branches of the Rhine; in 839, or thereabouts, after a great inundation, one of these branches was silted up and Batavia ceased to be an island.

The preacher does not mention Ursula at all, but makes Pinnosa or Vinnosa the leading virgin. He describes the martyrdom as having taken place under the Emperor Maximian, and, of course, knows nothing about the Huns. He bases his account on Cologne tradition,¹ and admits that no written account of their martyrdom exists. Some thought, he says, that the eleven thousand virgins swarmed to Cologne after the Theban legionary soldiers—and the military do, no doubt, exercise an irresistible attraction upon girls—but the preacher prefers another theory, that they were returning from a pilgrimage to the Holy Land, and he says, if so, we can understand that such an open profession of their Christian faith should exasperate a tyrant like Maximian to massacre them all. He proceeds to argue that they were British damsels, because at that time, relying on Bede, he learned that the Christian faith was widely spread in the island of Britain. And he thinks that Vinnosa, “by our people called Pinnosa,” was the daughter of the king of the Britons.

¹ “Nec prætereundum quod in ore nostratum tenaci memoria semper omnino diligentissime servatum.”

There exists a charter of Archbishop Herman of Cologne, of the date 922, which mentions the monastery "of the Eleven Thousand Virgins," and it is also mentioned in charters of Archbishop Wichfrid in 927 and 941. The preacher above mentioned speaks of the rebuilding of the church, which had become ruined, by a certain Clematius, a man of consular dignity, coming from the East, moved thereto by the apparition of flames, as recorded on a stone in the church; but no means exist of fixing the date of this inscription, if authentic. We shall see the use made of the name Clematius presently, when we come to Abbot Gerlach and Elizabeth of Schönau.

The next notice is in the Chronicle of Sigebert of Gemblours, who died in A.D. 1112. At the date 453 occurs an account of the Virgins, beginning, "The most famous of wars was that waged by the white-robed army of the eleven thousand holy virgins, under their leader, the virgin Ursula. She was the only daughter of Nothus, a most noble and rich prince of the Britons." She was sought in marriage by the son of "a certain most ferocious tyrant," and her father wished her to marry him. But Ursula had dedicated herself to celibacy; and her father learning this, was thrown into great perplexity. But Ursula solved the difficulty. By divine inspiration she was moved to ask that ten virgins of beauty and proper age might be given to her, and that she and they might each have a thousand virgins under them, and that they should be allowed to cruise about for three years in the sanctity of their unsullied virginity. Ursula made this condition in the hope that the difficulty of fulfilling it would prove insurmountable, or that she might be able, should it be overcome, to persuade a vast host of maidens to devote themselves to the Almighty.

The requisite number having been provided, Ursula sailed away with them on the blue seas in eleven elegantly

furnished galleys. For three years they went thus merrily sailing. At the end of that time, the wind drove them into the port of Tiel in Gaul, and thence wafted them up the Rhine to Cologne. They pursued their course to Basle, where they left the ships, and crossed the Alps on foot, descended into Italy, and visited the tombs of the apostles at Rome. In like manner they returned, but, falling in with the Huns at Cologne, they were every one martyred by the barbarians.

It will be seen that Sigebert transfers the martyrdom from A.D. 237, at which time the anonymous Cologne preacher would have it they suffered, to A.D. 453. But the original MS. of Sigebert does not contain this story. It is an addition to the text by a later hand, for the marks of stitches at the side of the page indicate that a strip of parchment was tacked on to the original page, containing some supplementary narrative. All subsequent codices, with one exception, however, give the passage, but one has a different version of it. The best MS. after the original (cod. 5, Pauli Viridunensis, No. 36), which belongs to the 12th century, has the passage. And as Sigebert had issued his first edition before 1105, and added to it afterwards up to 1111, the year before his death, it is possible that he may have himself made the insertion.

A somewhat later version of the story occurs in the Chronicle of Otto of Freising. He also attributes the martyrdom of the virgins to the Huns. A legend of the 12th century gives the story in fuller form. The princess is Ursula; a savage heathen prince asks for her hand for his son. Pinnosa, "the noblest of the noble, was placed at the head of the company as Queen," as admiral of the fleet, apparently. The rest of the story resembles that in Sigebert. S. Ursula and her party are massacred by the Huns, Ursula being transfixd by an arrow. However, when



RELIQUARY OF S. URSULA.

By Hans Memling, in the Chapel of S. John's Hospital at Bruges.

the virgins were dead, then, and not a moment earlier, an army of angels came to the rescue and routed the Huns, who fled in all directions, and the people of Cologne issued from the city and buried the virgins, some in the earth and some in coffins. Some time after, there came a man from the East, named Clematius, who built a church to the honour of the martyrs. There was, however, among the company, a maiden named Cordula, who had been hidden in a boat whilst the massacre went on, next day she issued from her hiding place and offered herself for martyrdom.¹ Long after, S. Cordula appeared to the blessed Helentrud, and informed her of the circumstances. According to this legend "they suffered in the year 238."

By means of this legend we are able to fix pretty well the date when the story was expanded as we find it in Sigebert. It was probably the work of the nun Helentrud of Herse. She had her visions about 1131, for then Frederick, Archbishop of Cologne, dedicated an altar to S. Cordula, in the porch of the church of S. Ursula. There is no mention of her name earlier.

Geoffrey of Monmouth (d. 1154) gives another form of the legend, as it reached his ears, at the same time weaving it in with historical incidents after his fashion, to give it some sort of basis.

He relates that the Emperor Maximian, having depopulated Northern Gaul, sent to Britain for colonies wherewith to re-people the waste country. Thus out of Armorica he made a second Britain, which he put under the control of Conan Meriadoc. He then turned his arms eastward, and, having established himself at Trèves, commenced hostilities against the emperors Gratian and Valentinian, who disputed with him the imperial purple. In the meantime Conan was defending Brittany against the incursions

¹ Oct. 22.

of the neighbouring Gauls, but, finding that his troops were restless and miserable without wives, he sent to Britain for a cargo of damsels, who might become the spouses of his soldiers, and raise up another generation of fighting men to continue the war against the Gauls. At this time there reigned in Cornwall a king, Dinothus by name, who had succeeded his brother Caradoc on the throne. He was blessed with a daughter of singular beauty, named Ursula, whose hand Conan desired to obtain. Dinothus, having received a message from the prince of Armorica stating his difficulties, at once collected a body of eleven thousand girls of noble rank and sixty thousand of low birth, and shipped them on the Thames for the Armorican colony of excited and expectant husbands.

No sooner, however, had the fleet left the mouth of the Thames than it was scattered by the winds, and, some of the vessels having been driven ashore on barbarous islands, the damsels were either killed or enslaved. Some became the prey of the execrable army of Guanius and Melga, kings of the Huns and *Picts*, who, falling upon the band of luckless virgins, massacred them without compunction.

It is so well known that Geoffrey of Monmouth is not to be relied upon for any single statement in his so-called "History," that it is not worth while showing the anachronisms and absurdities which discredit this tale.

His Conan Meriadoc is Cynan Meiriadog, grandson of Caradog (A.D. 380), whose sister Elen Wledig, the Emperor Maximus—called in the Welsh Triads, Maccsen Wledig—is said to have married. It is further said that Cynan led over an army into Gaul to support the claims of Maximus, whose revolt in Britain is fixed as having occurred in 383. Geoffrey has confounded Maximus with Maximian, and has made Picts as well as Huns the murderers of the damsels, which is an absurdity.

The story occurs also in the Saga of Olaf Tryggvasonar, by the monk Oddr, written in the 12th century. According to this authority, there lived in the days of Earl Hako (*i.e.* between 995-1000), a king in Ireland, who had a most accomplished and beautiful daughter named Sunnifa, who was endowed with wealth, beauty, and Christian piety. A northern viking, hearing of her charms, became enamoured, and harried the coasts of Ireland, setting all in flames, because the king hesitated to give him the hand of his daughter. The damsel, to save her native island from devastation by the impatient suitor, expressed her determination to leave Ireland. Her brother Alban and a multitude of virgins joined her, and all sailed away east, trusting in God. They came ashore on the island of Selja, off the coast of Norway, and would there have been massacred by Earl Hako, had not the rocks opened, and all the maidens having retired within, they closed on them again, and they came forth no more alive.

In 1170, the relics of Sunnifa and her virgin train were translated from Selja to Bergen by the bishop, Paul.

Now it must be remembered, that there is no mention whatever of the massacre by any historian who was likely to know about the circumstances. Bede is absolutely silent on the subject. So are the Welsh Triads, so is also Gregory of Tours, who gives an account of the ravages of the Huns, so likewise is Fredegar of Rheims.

The oldest authority for the martyrdom, the anonymous preacher, says not a word about the Huns, but attributes the martyrdom to the Roman Emperor Maxentius, and shows that at his date little was known of the martyrs, but that there were various traditions about them.

Baronius adopted, however, the date 451 as that of the martyrdom, when Attila was returning from the defeat at Châlons. This date, it must be distinctly understood, is purely arbitrary.

It is clear also that till the 11th century the name of Ursula was unknown, or at all events, for some reason which will perhaps appear in the sequel, kept in the background, the only names which rise to the surface being Vinnosa or Pinnosa, Martha and Saula.

Let us turn now to another part of the subject.

During the latter part of the Middle Ages there grew up a curious custom of founding confraternities or guilds in Germany, and especially along the Rhine and in Swabia, for men and women, called "The Skiffs of S. Ursula." These skiffs existed under the direction of monks, generally Carthusians, who served as captain, mate, and pilot of the several boats. The form of admission to the skiff was very simple. The candidate had to recite the Lord's Prayer and the Angelic Salutation thrice before a crucifix, kneeling, with outstretched arms; and every Friday he had to say the Lord's Prayer sitting, standing, or walking, as he liked, and he was to undertake to recite certain psalms, or prayers, or assist at so many masses, to serve to stock the boat's hold with good works.¹ A Strassburg skiff was loaded in 1480 with 6,455 masses, 3,550 psalters, 20,000 rosaries, 4,025 penitential psalms, 180,000 prayers on the Passion, 76,000 corporal chastisements, 11,000 Paternosters and 6,530 Ave Marias to the honour of S. Ursula, together with 35,000 vigils of nine lessons for the dead. Upon this abundant provision the passengers to eternity in the boat were at liberty to draw.² The boat was provided with a sail—the veil of S. Ursula, which was composed of eleven thousand Our Fathers, one recited to the honour of each maiden of the saintly crew. Those who sailed in the boat of S. Ursula were provided with special indulgences granted by the popes. These confraternities had their symbol—a

¹ "Ad incrementum naviculæ thesauri."

² Crombach. *Mirac. et exemp. sui temporis*, 1608, p. 833.

boat, which was borne about in procession through the streets. These societies probably do not now exist, but I have myself seen on the Rhine ships on wheels gaily decked with flags drawn by horses through the streets, at Carnival time.

Tacitus says that in his time, "a part of the Suevi sacrificed to Isis. Whence the cause of the foreign rite I have not ascertained, except that the symbol itself, in shape of a Liburnian ship, indicates that the religion was brought from abroad." He speaks of the goddess as Isis, because of the ship which was carried about in her honour. Now in Rome, the 5th March (iii. non. Mart.) was called in the Kalendarium Rusticum the day of the *Isidis navigium*. This is referred to by Apuleius, in his "Metamorphoses." The goddess appeared to the poor ass, and said, "The morrow that from the present night will have its birth is a day that eternal religion hath appointed as a holy festival; at a period when, the tempests of winter having subsided, the waves of the stormy sea abated, and the surface of the ocean become navigable, my priests dedicate to me a new ship, laden with the first-fruits of spring, at the opening of the navigation."¹

The myth of Isis and her wanderings is too well known to be related. Now it is certain that in parts of Germany the custom of carrying about a ship existed through the middle ages, and when not associated with the confraternities of S. Ursula, was denounced by the Church as idolatrous. Grimm mentions a very curious passage in the Chronicle of Rudolf, wherein it is related that, in 1133, a ship was secretly constructed in a forest at Inda (Cornelimünster in Juliers), and was placed on wheels, and rolled by the weavers to Sachen, then to Maestricht, and elsewhere, amidst dances, and music, and rites, which the pious chronicler refrains from describing. That it was regarded with abhorrence by the

¹ "Golden Ass," lib. xi.

clergy is evident from the epithets employed in describing it. At Ulm, in Swabia, in 1530, the people were forbidden carrying about ploughs and ships on Shrove Tuesday. A like prohibition was issued at Tübingen on the 5th March, 1504. In Brussels is celebrated, I believe, to this day, a festival called the Ommegang, in which a ship is drawn through the town by horses, with an image of the B. Virgin upon it; so also at Boulogne.

The goddess called Isis by Tacitus was variously named by the German and Scandinavian peoples. By the Norsemen she was styled Freya; by the Teutons, Holle, Holda, Harka, Bertha; and in Swabia and Thuringia, Urschel or Hörsel. Hörsel seems to have been the Thuringian name for her. She was said to live in the Hörselberg, surrounded by her thousand maidens, and to receive the souls of dead maidens. Her father was called by the Scandinavians, Niordr, and his place of abode, Noatun. It is curious that S. Ursula's father should have so similar a name, though disguised in the Latin form of Nothus. The old Gothic form of Niordr was Niorthus, the old High Dutch, Nirdu.

This Teutonic and Scandinavian goddess sailed about the blue heavenly seas in her silver ship, seeking her husband. For long the name of Pinnosa, or Vinnosa, was given at Cologne to the leader of the saintly band. It is curious to find that the Scandinavian Freya was also called the Vana, or the goddess of the Vans.

The husband of Freya was called Od. Gold, among the Norsemen, was regarded as the tears of Freya, which she shed over the world in her wanderings in search of him.

How the story grew that Hörsel sailed out of Britain is also clear. It arose from a misconception between "Engel-land" and "England." The confusion exists in children's nursery rhymes in Germany to this day. There are many

such rhymes beginning, "There came a ship a sailing from Engelland," in which sit women ; in a Frankfort rhyme one is Brigidian, the name of one of the Ursuline party ; at Berlin there are two, Biebe and Biebele ; about twelve Babyilas occur in the party of S. Ursula.

But the most remarkable names are those of Martha and Saula. These are, there seems a probability, "Mårten¹ und Seelen," spirits and souls, which, according to the German belief, accompanied the Goddess Hörsel, or Holda, everywhere.

The goddess Hörsel was, in fact, the moon-deity, gliding in her silver skiff over the blue sea of the sky, accompanied by her train of stars.

Now it is quite possible that there may have been virgin martyrs at Cologne at some time or other ; it is very possible that the Huns may have exercised great barbarities there, and that the tradition of some of their atrocities may have lingered on ; though, as we have seen from the Cologne sermon of the 9th century, they were not accredited with the massacre of these virgins. Indeed, the fact that a church existed at Cologne dedicated to virgin martyrs, at a very early date, seems to indicate that there possibly had occurred some martyrdom of maidens there. But this is absolutely all that can be said in favour of these saints ; and it is certain that popular tradition has enveloped them with attributes of old Teutonic mythological personages, and has even invested them with their names.

We pass now to the history of the invention of their relics. As has been already related, S. Cunibert is said to have discovered and translated the bones of S. Ursula, in the 7th century ; her name, however, is not given in the 9th century Life of the Archbishop, she is only "a certain virgin." These relics were transferred across the river, to the venerable abbey

¹ The Maruts of Sanskrit mythology.

of Deutz. Some portions of this body were given in 1170 to S. Martin's, Tournai.

In 1105, Henry, the rebellious son of Henry IV., was in arms against his father, and the emperor fled to Cologne, where, finding the walls ruinous, he urged the citizens to repair or rebuild them. He was shortly after seized and imprisoned by his son, but he escaped, returned to Cologne, and continued the re-walling of the city. In July, 1106, his son surrounded Cologne with his troops, but the city held out till the death of Henry IV. at Liège, in August, when the siege came to an end.

Whilst workmen were engaged in turning up new soil near the church of S. Cunibert, they came on a considerable number of bones. Shortly after, one or two of them asserted that they had seen two beautiful and richly dressed women, who informed them that they were digging into the resting-place of the martyred virgins, and that they must not be surprised if shortly the entire body of one of them were discovered. And so it was. Next day the corpse of a young woman, who looked as if she had been recently murdered, was unearthed. The blood was not even dry, and stained the hands of those who lifted her out of her grave.¹ Public suspicion of foul play was arrested by the assurance given by the workmen that this was the body of a saint miraculously preserved.

The discovery, however, caused a lawsuit between the canons of S. Cunibert and the nuns of S. Ursula. The latter claimed the bones as belonging to their patrons, the former as having been found on their ground.

In 1113 the Archbishop of Cologne entertained some doubt about the genuineness of at least one of these relics,

¹ "Ad huc recenti rubebat sanguine." "Cum presbyter manus suas abluerat, de manibus ejus defluebat quasi unda sanguinis."—*The contemporary record of the discovery, by a monk of Waulsort.*

and so took the head of S. Faith, and held it in the fire. Crombach says that a piteous voice issued from the skull, "Why do you torment me so?" and the archbishop was punished for his doubts by dying within two months. Unfortunately for the truth of the story, Frederick I. occupied the archiepiscopal throne till 1131.

In 1123 S. Norbert came to Cologne to search for relics, and after having fasted and prayed, he saw a vision of a damsel, who informed him that if he dug where the workmen had previously discovered so many saintly bones, he would assuredly discover some more. Next day he dug there, procured as many bones as he wanted, and carried them off with him to Premontre.

But the great "invention" of all took place in 1155. It is perhaps one of the most painful histories of fraud which has ever been recorded. So preposterous is it, that the Jesuit father, De Buck, waxes wrath and indignant over it, and instances other frauds of like nature, though on a less scale, to show that unfortunately such acts were not unknown.

The walls built by Henry IV. had no doubt traversed an old burial-ground belonging to the church of S. Cunibert.

In 1155, Gerlach was abbot of Deutz, and he set to work on a large scale to dig up all the dead in this old burial-ground, and to manufacture tombstones for them recording their names, their titles, and the circumstances of their martyrdom.

For eight years the diggings went on under Gerlach, and when he died, his successor, the abbot Hartbern, continued the fraud for a year or more. Gerlach produced some one hundred and ninety tombstones, and Hartbern twenty-three more.

De Buck tries to exculpate the abbot by supposing that the diggers composed the epitaphs and engraved them. But

unfortunately this theory will not stand. There is evidence that the whole affair was a conspiracy, in which more than Gerlach were involved, for the sake of gaining credit for Cologne and the abbey of Deutz as an inexhaustible mine of relics.

The following are specimens of some of the inscriptions:—

“S. Cyriacus, Pope of Rome, who with joy received the sacred virgins, and with them returning received martyrdom, also S. Alina V.”¹ “Here lies S. Marinus sixth (bishop) of Milan, who came from Rome along with the sacred virgins, also S. Verasia V.”² “S. Forlan, Bishop of Lucca, coming sent from the apostolic throne to this place, was killed, being slain with the sword, and buried along with these sacred virgins.”³ “Pantulus Bishop of Basle, having received the sacred virgins with joy, led them to Rome, and having returned with them, arrived at Cologne, and there received with them martyrdom, also S. Grata the Younger.”⁴ Several bishops along with the pope have thus a virgin at their side in their stone coffins. “Here lies buried in this cave the holy martyr Quirillus, a priest, who lived six days after his martyrdom.”⁵ “Saint Charcharberus, martyr, and a Moor of Ethiopia.”⁶ “S. Nothus, martyr and king of the Scots, and his wife Sara, killed in the same place.”⁷ “S. Papunius, M. and King of Ireland, brother of S. Nothus, who came to visit the

¹ “S. Cyriacus papa Romanus, qui cum gaudio suscepit sacras virgines, et cum iisdem reversus, martyrium suscepit, et S. Alina V.”

² “Hic jacet S. Marinus Mediolanensis sextus, qui veniebat de Roma cum sacris virginibus, et S. Verasia V.”

³ “S. Forlanus Lucensis episcopus veniens ab apostolica sede missus, hoc in loco fuit occisus, et cum istis sacris virginibus est sepultus, et ferro peremptus.”

⁴ “Pantulus Basileensis episcopus virgines sacras cum gaudio susceptas Romam perduxit, unde reversus, Coloniam pervenit, ibique cum eis martyrium suscepit, et S. Grata junior.”

⁵ “Hic jacet in antro S. Mart. Quirillus P. sepultus, qui vixit sex dies post martyrium suum.”

⁶ “S. Charcharberus, martyr, et maurus de Ethiopia.”

⁷ “S. Nothus, martyr et rex Scottorum, et uxor ejus Sara, occisi sunt in eodem loco.

bodies of the sacred virgins.”¹ “S. Picmenius, M. and King of England, from whose land came eleven thousand, and Queen Alspint and his daughter Eria, a virgin.”²

S. Clematius, who had buried all the virgins and their lay and clerical followers, was honoured with two tombstones and two distinct bodies. On one tombstone was inscribed, “Clematius found these slain bodies with other virgins, and buried them in peace;” the other bore the inscription, “Here lies buried S. Clematius, who with his own hands buried the sacred virgins.”

There was no such pope as S. Cyriacus, no bishop of Milan named Marinus, no Pantulus of Basle. As for Forlan of Lucca, the composer of the epitaph mistook the Irish Frigidian of Lucca for the Irish Forlan, brother of S. Fursey, killed by robbers in Brabant in 655. And what are we to say to King Picmenius, “rex de Anglia,” in 451, when the first Jute colony in Britain formed the kingdom of Kent in 449, and the first Angle kingdom was founded in 547, and the English were not christianized till the 7th century?

Abbot Gerlach wrote out a book of the inscriptions, which was preserved in the abbey of Deutz; and thence Crombach in his “S. Ursula vindicata” drew his list.

In the abbey of Schönau, in Nassau, lived at the time a young nun, named Elizabeth, then aged twenty-four, who was hysterical, visionary, and had the utmost confidence in herself.³

Gerlach thought it necessary that his tombstones and relics should receive some explanation, so he sent two skeletons, exhumed from the great quarry of relics, to Schönau,

¹ “S. Papunius, martyr et rex Hiberniensis, frater sancti Noti qui venit visitare corpora sanctarum virginum.”

² “S. Picmenius, M. et rex de Anglia, ex cujus terra venerunt xi millia et regina Alspint et filia ejus Eria virgo.

³ Eusebius Amort—and the Bollandist endorses his sentence—judges her severely for her lack of modesty. See her *Life* on June 18.

and the inscriptions on the monuments as they were concocted and cut and discovered, and asked Elizabeth by means of visions to afford him details concerning the life and martyrdom of those bodies which were discovered. Elizabeth was, there can be little doubt, no party voluntarily to the fraud ; she was a visionary, who saw what she wanted, or what was desired of her.

But she was placed in the hands of her brother Egbert, monk of S. Cassius at Bonn, afterwards abbot of St. Florinus at Schönau, belonging to the same order as Gerlach, and therefore also interested in the discovery which brought such credit to it. Elizabeth knew nothing of Latin, and Egbert wrote down her visions in Latin ; it was therefore quite possible for him to insert or omit what he thought proper. At the beginning of her "Revelations" Elizabeth admits that she might have been silent had not men of good judgment urged her to publish her revelations concerning these Cologne virgins to an unbelieving world.¹ She was made a reluctant vehicle for advancing a cause which certain unscrupulous men had at heart. It is quite clear from what Gerlach wrote to her that there were many who ridiculed his discoveries, and had a suspicion that there was knavery at work, and he hoped that Elizabeth's explanation would do something towards removing these doubts. In fact it had been asked how it was that there was a dead pope found at Cologne whose name was not to be read in any lists of popes, and how it was that Clematius had two tombstones and two bodies.

The Bollandist father entitles her Revelations "Imaginationes," and judiciously so. She unfolded a marvellous tale. According to her, the damsels wafted up the Rhine had gone to Basle, where the bishop Pantulus received them, and, deserting his see, conducted them over the Alps

¹ "De his enim me silere non permittunt quidam bonæ opinionis viri, qui ad hæc investiganda diutina postulatione me multum resistentem compulerunt."

to Rome. There Cyriacus, the pope, was so charmed with their beauty or piety, that he hastily resigned his tiara, and with a troop of bishops, cardinals, priests and monks, followed them as far as Cologne, where they, as well as the damsels, won the martyrs' crown at the hands of the Huns.

The explanation of the two tombstones of Clematius was very simple: there were two of the same name—one had buried the martyrs, the other built the church in their honour. The reason why Cyriacus occurred in no lists of the popes was because the Roman cardinals, not approving of his conduct in vacating the chair of S. Peter to run after eleven thousand virgins, had scored his name from their lists. Elizabeth died in 1165.¹

During the excavations a number of bones of little children were found, even of babes at the breast, and some which, there could be no doubt, were the bones of unborn infants. Here was a discovery somewhat compromising to the memory of the eleven thousand virgins, not to mention the pope, cardinals, and bishops who followed them. What was to be done? Elizabeth was no longer available, she was either dying or dead. Most opportunely an ecclesiastic was produced, who also had visions and could explain away the scandal. Two books of his visions exist—one written, at least in its completed form, in 1183, the second in 1187. They have been attributed to an Englishman, eager to

¹ Another difficulty suggested was, How came these martyrs by their tombstones. To explain this, S. Elizabeth had a vision, and was informed that James, Archbishop of Antioch, a Briton by birth, had gone to Rome to visit Cyriacus the Pope, but had learned on his arrival that his Holiness had been last seen clambering the Alps in the train of eleven thousand virgins of entrancing beauty. The Eastern patriarch at once followed the successor of S. Peter, and reached Cologne on the morrow of the massacre. He thereupon cut the names and titles of many of the deceased on stone—how he ascertained them we are not told—but before he had accomplished his task the Huns discovered him engaged on his pious work and despatched him. But the tombstone of James was discovered. Who had engraved that? By revelation Elizabeth learned that when he was assailed by the Huns, he implored them to cut his name and titles on a tombstone over him: they consented—martyred him, and then engraved his epitaph.

retrieve the fair fame of his countrywomen, Richard of Whitchurch, a Premonstratine canon at Arnsberg. But the Bollandist De Buck attributes it, with some show of reason, to the Blessed Hermann Joseph, whose life has been given (April 7). These Revelations, "*seu Imaginationes*," outdo far in grotesqueness and absurdity those of Elizabeth. At the end of the first book is a special revelation to account for the bones of the babies. According to him, S. Ursula was accompanied by some very little girls, and also by some married women and their husbands. Some of the girls were seven years old, some below five, one was only a year old, some only half a year old, and some only two months. Hermann Joseph says: "Since among the relics and bodies of the sacred virgins have been found some such small bones and bodies, that they can have been only three months from the day of their conception, this has staggered some people not a little." He accordingly broached the delicate question to S. Ursula herself when she visited him, and she was able to solve the difficulty with the greatest ease. She explained to him that it was quite true that there were unborn babes among the martyrs, who, dying before they came to the birth, were baptized in their own blood. When Hermann stood puzzling his head over the matter, he was suddenly illumined, and told, "Things did not go on in the company as you suspect,"¹ and it was explained to him that there were in the multitude two hundred married women and two hundred husbands, and that the eleven thousand were models of propriety.

Of all the nonsense ever written by man, the Revelations of the Blessed Hermann Joseph are supreme. After having assured us that he wrote by divine inspiration, and with the

¹ "Dum itaque die quadam harum notarius stans super his mente revolveret, ecce cœlitus cogitatione ejus respondetur: Quia non est ita, ut tu putas; nam integer unger undecim millium ibi erat virginum.

special assistance of the Blessed Virgin, Hermann Joseph proceeds to give pedigrees and lists and relationships of the virgins and bishops and kings. The father of S. Ursula had three sisters and three brothers. The sisters were called Josippa, Thelindris, and Eulalia; and the brothers, Helvidius, Ludwig, and Herwig. Ludwig had a wife called Hermgard, and their daughters were S. Pinnosa and S. Evodia. The wife of Herwig was Hedwig, and they had three daughters, S. Sapientia, S. Serena, and S. Eulalia the younger. Helvidius had a wife named Malcha, and by her a son, who bore his name. Helvidius junior, by his wife Arena, had two daughters in the company of S. Ursula, Spes, and Euphrosyne. And so on with the aunts of Ursula.

Five Anglican bishops followed S. Ursula on her travels—Bishop Michael Wilson,¹ his brother James Wilson, S. Columbanus, son of the Duchess Alexandria, sister of the mother of S. Ursula. Bishop Iwan, the great-uncle of Ursula, and S. Eleutherius. The fifth bishop was S. Lothair, “a very generous man.” Ursula was engaged to be married to Prince Holofernes, whom Elizabeth of Schönau called Aetherius.

In the company was also King Oliver, engaged to be married to the virgin Oliva, daughter of King Cleopater, the great-uncle of S. Ursula. Also King Crophorus and his wife Cleopatra. Also King Lucius and King Clovis, with his wife Blandina.

Both Elizabeth and Hermann are constrained to offer some explanation of the fact that Pope Cyriacus occurs in no known list of the popes. They both say that the priests and cardinals of Rome were so offended at him for throwing up the papacy that he might run after the damsels that they scored his name out of the lists. But when we look at the lists of cardinals who followed his example we have reason

¹ “Michael; pater vero illius Wilhelmus dicebatur: inde iste traxit cognomen.”

to wonder that they were not more indulgent, for the eleven thousand proved an attraction to them quite as strong as to the successor of S. Peter, and among the martyrs at Cologne at least two occur, Peter Vincentius and Pontius; whilst the pope drew after him two of his deacons, three subdeacons, and even the grave archdeacon of Rome.

Among the kings who attended the virgins and suffered were King Canute and King Pepin.

But surely this is enough of such rubbish.

Of the vast number of relics of the virgin martyrs that remain and are exhibited, not only in the church of S. Ursula at Cologne, but throughout Europe, most are of Gerlach's finding, and take their names either from the tombstones of his manufacture, or the dreams of Elizabeth or Hermann Joseph.

Many of the skulls of the virgin martyrs are transfixed with arrows. Gerlach, who was capable of composing their epitaphs, was capable of giving them the appearance of having been shot to death.

S. Ursula is represented in art with an arrow in her hand and a dove at her side, or covering with her mantle the crowd of her followers.¹

S. FINTAN MUNNU, AB.

(A.D. 635.)

[Irish Martyrologies and Aberdeen Breviary. Authorities :—A Life by an anonymous writer, disfigured by fable, and late. Also the lections in the Aberdeen Breviary.]

S. FINTAN MUNNU was of the Nial family, and son of Tulchan and Feidelmia. It is not stated to which branch

¹ For fuller particulars, see Dr. Oskar Schade, "Die Sage v. d. H. Ursula," Hanover, 1854; J. H. Kessel, "S. Ursula u. ihre Gesellschaft. eine kritisch-historische Monographie," Köln, 1863, and the fair account in the *Acta Sancti*. for Oct. 21.

of the Nial family he belonged, but it appears probable that he was a member of the northern family. He is said to have been placed first at the school of Bangor under S. Comgall, and to have afterwards studied in the school of Kilmore Deathrib, which S. Columba is supposed to have governed some time before his departure from Ireland. Passing by this more than doubtful statement, Fintan's chief master and instructor seems to have been Sinell, son of Maynacur, with whom he remained for eighteen years at Cluain-inis, until about the time when he resolved on going to Iona to seek admission into that famous monastery. While preparing to set out for the island, he was informed that S. Columba was dead, and was succeeded as abbot by his disciple Baithen. Fintan still persevered in his determination, hoping to be received by Baithen into his community. When he arrived in Iona, he was treated as a mere stranger; for his name was not known there, and Baithen had never seen him before. But when the abbot had learned his name and family he refused to admit him into his congregation of monks, because, he said, S. Columba had bidden him announce to a young man named Fintan, of the race of Mocumioie, who should come there, that he was to return to Ireland and found a monastery in Leinster. Accordingly, with Baithen's blessing, Fintan went back to his native land. What is here related must have occurred in 597. But another story is told in the Aberdeen Breviary, which says that he came to Iona before the death of S. Columba, but immediately on his decease returned to Ireland.

In the life of S. Cainnech is another story again. The father of S. Fintan, Tulchan, wishing to please the Lord, came to Iona, bringing with him his little boy, whom he loved devotedly. Baithen said, "This laic loves his son more than the Lord, therefore they should be separated." S. Columba thereupon ordered Tulchan to cast the child from

a height into the sea, which hard saying the father, giving thanks to the Lord, but with great sorrow of heart, fulfilled. S. Cainnech, however, was passing in a boat, and picked the child up. Then going to S. Columba, he said to him, "Henceforth we cannot be friends, for thou hast given a cruel and impious command, and hast afflicted the heart of a poor stranger." The saint rewarded S. Cainnech by administering to him the holy viaticum at the hour of his release from the body.

Probably the truth is that S. Fintan came to Iona shortly before the death of S. Columba, and as he and Baithen could not agree, he was obliged to leave the monastery and return to Ireland.

In Wexford Fintan Munnu founded the abbey of Taghmon, where he presided over 152 holy monks.

He had a controversy with S. Laserian about the introduction of the Roman cycle, which he vehemently opposed.

The Breviary of Aberdeen styles him Abbot of Kilmund and Dissert. Kilmund is either Kilmun in Argyle, or is the island of S. Munde in Loch Leven, near where the Coe discharges itself into the lake, and it is probable that at some time of his life, S. Fintan Munnu resided at both these places, and formed religious establishments. The term "Dissert" was used in the Celtic Church for any religious solitude, and is simply the desert to which the holy man betook himself. St. Fintan died on October 21st, 635.

An instance of his meekness is given. When he was in his abbey at Hele, S. Kiara came to the door, followed by five maidens, and knocked. "See here," said she, "you have fifty strapping men with you, I only five girls. It is therefore reasonable that you should decamp, and build yourselves a new monastery, and leave this ready constructed one for me and my maids." S. Fintan said, "There is reason in what she says," and departed with his monks.

King Dimna of Fothart sent to Fintan to ask a present of him. The saint sent him his shirt, in which he had slept that night, and assured him he would find it useful some day. Some while after, Kellach, son of Dimna, "having turned layman,"¹ cut the throat of Odo Clane, son of Cruindmael,² King of Leinster. Then Cruindmael, having collected an army, surrounded Dimna in the Isle of Barry. But the king slipped S. Fintan's nightshirt over his regal attire, and escaped in that disguise. One of S. Fintan's monks had assisted in cutting the throat of Prince Odo Clane, and King Cruindmael having caught him, put him in a boat, and ordered some of his men to execute him at sea. But the boat stuck in a sandbank, and the saint arrived with his threats and exhortations, frightening them, before the monk was killed, and he carried him off in triumph to his monastery.

Shortly after a woman with an issue of blood was brought in her bed to his monastery, seeking his miraculous intervention. "Do you dare to ask me to pray over a Leinster person!" exclaimed the angry abbot, and turned away. But his servant, more merciful, ran and fetched his master's chasuble, which lay on his bed, and placed it over the woman, who was thereupon healed.

S. Fintan was visited every Sunday and Thursday by an angel. One Thursday the heavenly messenger did not arrive; S. Fintan asked an explanation on the ensuing Sunday. "S. Molua of Clonfert died on Thursday," replied the angel, "and we heavenly spirits were so excited and busy receiving him that you were overlooked." "And pray," said Fintan, "is Molua the only man in Ireland who keeps the commandments of God, that you should devote exclusive attention to him, and leave us poor living saints in the lurch? Go along with you now, and ascertain what superiority was found in Molua." The angel departed, and returned again

¹ He had been a monk.

² He began to reign about A.D. 610.

with the answer, "Molua, when he scolded his monks, did so with such gentleness as not to wound their feelings. As for you, you rate and abuse them so fiercely that their faces are scarlet with wrath and shame."

"Look here," said Fintan ; "I should like my arrival into the heavenly mansions to be as greatly applauded as that of Molua."

"Then," said the angel, "you had better be struck with leprosy." So Fintan was a leper for twenty-three years, and all that time he never scratched himself nor used a bath, except on Maundy Thursday, when he indulged himself in both ways.¹

In the Life of S. Mochna it is said that S. Fintan was a leper for only seven years, and was healed at the end of that time by Mochna. And as this saint was conducting Fintan home in his car, one of the horses which drew them broke its leg, thereupon S. Mochna called a stag from the forest to take its place.

In the Life of S. Lugal, or Molua, however, it is said that Fintan was a leper to the day of his death. The Life of S. Fintan assures us that when that saint was dead, and the angels were bearing his soul away, they came across the path of a rout of devils on their way to do some mischief or other, and when the devils saw the face of Fintan, they were so taken aback, that for the rest of the week the power of doing any evil to any mortal was gone from them.

¹ "In illo tempore sanctus Fintanus nec corpus suum manibus suis radiebat nec balneo lavit, nisi in uno die tantum, scilicet in cœna Domini."

S. WENDELIN, H.C.

(7TH CENTURY.)

[In German Kalendars of the 15th cent. In a Stavelot Kalendar of the 11th cent. A Kalendar of S. Maximus at Trèves, of the 10th cent. &c. In the diocese of Trèves the Feast of S. Wendelin is transferred to Oct. 28, because of the occurrence with that of S. Ursula. Translations on July 5 and Sept. 8, the "Deposition" on Oct. 20. No Lives exist earlier than 1417, and therefore all legendary and untrustworthy.]

S. WENDELIN is thought, without evidence, to have been of Scottish or Irish origin, and to have been a shepherd in the diocese of Trèves. A great deal of fable has been told about him, as that he was the son of a Scottish king, who sent him to Trèves to keep swine, because he was so fond of reading the psalter and praying in churches. All that is really known of him is that he was a pious shepherd, and that miracles were believed to be wrought over his body, which reposes at S. Wendel on the Nahe. A great fire broke out at Saarbrück in 1417, which was extinguished after invocation of S. Wendel, whereupon he became generally famous. He is represented as a shepherd or swineherd.



October 22.

- S. SALOME, *Mother of the Sons of Zebedee*; 1st Cent.
 S. MARK, *B. of Jerusalem*; circ. A.D. 150.
 S. ABERCIUS, *B. of Hierapolis in Phrygia*; circ. A.D. 167.
 SS. ALEXANDER, B., AND COMPANIONS, *MM.*; 2nd or 3rd cent.
 S. PHILIP, *B.M.*, SEVERUS AND HERMES, *MM. at Hadrianople in Thrace*; A.D. 304.
 S. CORDULA, *V.M. at Cologne*; A.D. 351.
 S. VALERIUS, *M. Archd. of Langres*; circ. A.D. 407.
 S. LUPENTIUS, *Ab. M. at Châlons in France*; circ. A.D. 584.
 S. MODERAN, *B. of Rennes*; A.D. 719.
 S. BENEDICT, *Ab. C. at Macerac in Brittany*; circ. A.D. 845.
 SS. NUNILO AND ALODIA, *VV. MM. at Huesca in Spain*; A.D. 851.
 S. DONATUS, *B. of Fiesoli in Italy*; circ. A.D. 874.
 S. BERTHARIUS, *Ab. M. of Monte Cassino in Italy*; A.D. 883.

S. SALOME.

(1ST CENTURY.)

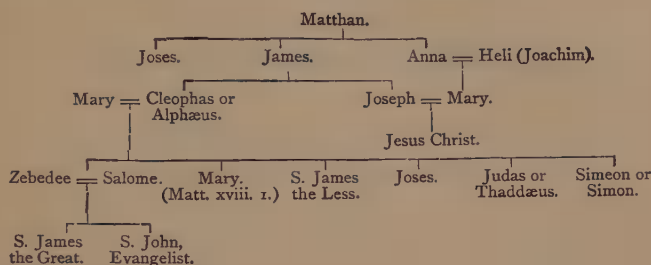
[Roman Martyrology, Usuardus, Ado, &c. By the Greeks on April 8.]



SALOME, the wife of Zebedee, was mother of S. James the Great and S. John the Evangelist. It is the opinion of many modern critics that she was the sister of the B. Virgin Mary, to whom reference is made in John xix. 25. The words, however, admit of another and hitherto generally received explanation, according to which they refer to "Mary, the wife of Cleophas," immediately after mentioned. There is another theory that she was the daughter of Cleophas or Alphæus, the brother of Joseph.

It has been ingeniously argued that as both the genealogies in the Gospels are of Joseph, and as Jesus was born of Mary, and Joseph was not his father, they are wholly irrelevant,

unless it be supposed that the same genealogy does for both. And the following table has been constructed—



Another theory is that Salome was also called Mary.

The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honour in the kingdom of heaven (Matt. xx. 20), that she was present at the crucifixion of Jesus (Mark xv. 40), and that she visited the sepulchre (Mark xvi. 1).

It is pretended that Salome came to Italy and settled at Veroli. Her body was found there in 1209, together with that of Mary, the mother of James and John. The two bodies were found in a stone cist, on which was inscribed, "Maria Mater Joannis Apostoli et Jacobi in ista," and with the bodies a piece of parchment sewn to the linen which wrapped them round, with the same inscription. That the discovery was a fraud admits of no manner of doubt. Information was sent to Pope Innocent III.

In the Camargue at the mouth of the Rhone, are venerated the "Three Maries," *i.e.* Mary, the mother of James, and Mary Salome, and Sarah, their servant. These three came to Provence with S. Mary Magdalene and S. Martha. They brought away with them from Jerusalem three heads of Holy Innocents who had perished in the massacre of Bethlehem, and also the head of S. James the

Less. The "invention" of the bodies of S. Mary, the mother of James, and S. Salome in the Camargue, took place in 1448, and Pope Nicolas V. instituted a festival of the "Revelation" of these precious relics on December 3rd. The story of the arrival of the female saints in Provence has been already told.¹

S. MARK, B. OF JERUSALEM.

(ABOUT A.D. 150.)

[Roman Martyrology. Martyrologium parvum on Oct. 21st, Usuardus, Ado, Notker, &c., on Oct. 22. Authority:—Eusebius, Hist. Eccles. lib. v. c. 12.]

ON the destruction of Jerusalem, the old Church of the Circumcision constituted itself at Pella; the Jewish Christians were not permitted to enter the new city, built on the ruins of the old one, under a new name, *Ælia Capitolina*, with a swine in mockery set up over its gates. But the Romans had no objection to allowing Gentile Christians of the Church of the Uncircumcision to reside within its walls, and they organized a community having over it Mark, a Gentile, as bishop. All the former bishops of Jerusalem had been Jews.

SS. ALEXANDER, B.M. AND COMP., MM.

(2ND OR 3RD CENTURY.)

[Roman Martyrology. Ado, Usuardus, &c.]

IN consequence of the names of Alexander, bishop and martyr, Hercules, soldier and martyr, with others, occurring on the same day as Philip of Heraclea in Martyrologies, the Roman Martyrology inaccurately makes them companions of S. Philip.

¹ July 11, p. 611.

S. PHILIP, B. OF HERACLEA, AND
COMPANIONS, MM.

(A.D. 304.)

[Roman Martyrology inaccurately, "At Hadrianople in Thrace, the nativity of the Blessed Martyrs Philip the Bishop, Severus the Priest, Eusebius and Hermes, who, under Julian the Apostate, after imprisonment and scourging, were consumed by fire." The martyrdom took place in the reign of Diocletian, and there was no martyr of the name of Eusebius among the sufferers. Ado and Usuardus omit Severus. In several ancient Kalendars Eusebius in the place of Hermes. Authority: —The genuine Acts in Ruinart.]

PHILIP, the aged bishop of Heraclea, metropolis of Thrace, was a martyr of Christ in the persecution of Diocletian. Having discharged every duty of a faithful minister as deacon and priest in that city, he was raised to the episcopal dignity, and governed that church with virtue and prudence when it was shaken by violent storms. To extend the work of God, he was careful to train up disciples in sacred studies, and in the practice of piety. Two of the most eminent among these had the happiness to be made companions of his martyrdom; namely, Severus, a priest, whose laborious and penitential life proved him to be a true disciple of the cross; and Hermes, a deacon, who was formerly the first magistrate of the city, and in that office, by his charity and benevolence, had gained the esteem of all the citizens. After he was engaged in the ministry he gained his livelihood with his own hands, and brought up his son to do the same. Diocletian's first edicts against the Christians having been issued, many advised the bishop to leave the city; but he would not stir out of the church, where he abode, that he might exhort the brethren to constancy and patience, and prepare them for the celebration of the feast of the Epiphany. Whilst he

preached to them, Aristomachus, the stationary (an officer of the town), came, by the governor's order, to seal up the door of the church. The bishop said to him, "Do you imagine that God dwells within walls, and not rather in the hearts of men?" He continued to hold his assemblies before the doors of the church. The next day certain officers came, and set their seal upon the sacred vessels and books. The faithful, who beheld this, were much grieved; but the bishop, who stood leaning against the door of the church, encouraged them. Afterwards, the governor, Bassus, finding Philip and many of his flock assembled before the church door, gave orders that they should be apprehended, and brought before him. When seated on his tribunal, he said to them, "Which of you is the teacher of the Christians?" Philip replied, "I am the person you seek." Bassus said, "You know that the emperor has forbidden your assemblies. Surrender into my hands the vessels of gold and silver which you make use of, and the books which you read." The bishop answered, "The vessels and treasure we will give you; for it is not by precious metal but by fear that God is honoured. But the sacred books it neither becomes you to demand nor me to surrender." The governor ordered executioners to be called into court, and commanded one named Mucapor to torture the holy prelate. Philip bore his torments with invincible courage. Hermes said to the governor, "It is not in thy power to destroy the word of God, even though thou shouldst consume all the Scriptures in the world, yet would those who follow make new writings, and continue in the true faith." The judge commanded him to be scourged. After this he went with Publius, the governor's officer, to the place where the sacred writings and plate were hid. Publius would have conveyed away some of the vessels, but being hindered by Hermes, he gave him such a blow on the face that the blood followed. The governor, Bassus, was provoked at

Publius for this action, and ordered the deacon's wounds to be dressed. He distributed the vessels and books among his officers; and, to please the infidels and terrify the Christians, caused Philip and the other prisoners to be brought to the market-place, surrounded with guards, and the church to be uncovered by taking off the tiles. In the meantime, by his orders, the soldiers burned the copies of the Scriptures, and the flames mounted so high as to frighten the bystanders. This being told to Philip in the market-place, he took occasion to discourse of the vengeance with which God threatens the wicked, and represented to the people how their gods and temples had been often burned. By this time Cataphronius, a pagan priest, appeared in the market-place with his ministers, who brought with them the necessary preparations for a sacrifice and a profane feast. Immediately after, the governor Bassus came, followed by a great multitude, some of whom pitied the suffering Christians, others, especially the Jews, clamoured loudly against them. Bassus pressed the bishop to sacrifice to the gods, to the emperors, and to the fortune of the city. Then, pointing to a large and beautiful statue of Heracles, he bid him consider what veneration was due to that god. Philip refused veneration to a piece of metal. Bassus asked Hermes if he, at least, would sacrifice. "I will not," replied Hermes, "I am a Christian." Bassus said, "If we can persuade Philip to offer sacrifice, will you follow his example?" Hermes answered he would not. After many useless threats, and pressing them to sacrifice at least to the emperors, he ordered them to be carried to prison. As they went along some of the rabble pushed Philip, and several times threw him down; but he rose with a joyful countenance, and showed neither indignation nor grief. All admired his patience, and the martyrs entered the prison joyfully, singing a psalm of thanksgiving to God. A few days after they were allowed to lodge at the

house of one Pancras, near the prison, where many Christians and some new converts gathered about them to be instructed in the mysteries of faith. After some time they were remanded to a prison near the theatre, which had a door into that building, with a secret entry. There they received at night the crowds that came to visit them.

In the meantime, Bassus went out of office at the expiration of his term, and Justin succeeded him. The Christians were much afflicted at this change, for Bassus was a man of moderation, and his wife was at one time a Christian ; but Justin was a violent man. Zoilus, the magistrate of the city, brought Philip before him, and Justin bade the saint submit to the emperor's order, and pressed him to sacrifice. Philip answered, "I am a Christian, and cannot do what you require. Your commission is to punish our refusal, not to force our compliance." Justin said, "You know not the torments which shall be your portion." Philip replied, "You may torment, but will not conquer me ; no power can induce me to sacrifice." Justin told him, he should be dragged by the feet through the streets of the city, and if he survived that punishment, should be thrown into prison, again to suffer new torments. Philip answered, "God grant it may be so." Justin commanded the soldiers to tie his feet, and drag him along. They dashed him against so many stones that he was torn and bruised all over his body. The Christians carried him in their arms when he was brought back to his dungeon. The enraged idolators had long been in quest of Severus, the priest, who had hid himself, when, unwilling to lose his crown, he surrendered himself, was carried before the governor, and committed to prison. Hermes was likewise steady in his examination before Justin, and was treated in the same manner. The three martyrs were kept imprisoned in a foul cell during seven months, and were then removed to Adrianople, where they were confined in a private country

house till the arrival of the governor. The next day, holding his court at the Thermæ, he caused Philip to be brought before him, and to be beaten with rods till his bowels were exposed. His courage astonished the executioners and Justin himself, who remanded him to prison. Hermes was next examined, and to him all the officers of the court were favourable, on account of his having formerly been chief magistrate of the city of Heraclea, and having obliged them all on several occasions. He persisted in his profession of Christianity, and was sent back to prison, where the holy martyrs gave thanks to Jesus Christ for this beginning of their victory. Philip, though of a weak and delicate constitution, did not feel much inconvenience. Three days after, Justin caused them to be brought again before his tribunal, and having in vain pressed Philip to obey the emperors, said to Hermes, "If the approach of death makes this man think life not worth preserving, do not you be insensible to its blessings, and offer sacrifice." Hermes replied by denouncing idolatry, so that Justin cried out in a rage, "Thou speakest as if thou wouldst fain make me a Christian." Having advised with his assessor and others, he pronounced sentence in these terms: "We order that Philip and Hermes, who, despising the commands of the emperor, have rendered themselves unworthy of the name of Romans, be burned alive, that others may learn to obey." They went joyfully to the pile. Philip's feet were so sore that he could not walk, he was therefore carried to execution. Hermes followed him with much difficulty, being also afflicted in his feet; and he said to his bishop, "Master, let us hasten to go to our Lord. Why should we be concerned about our feet, since we shall have no more occasion for them?" Then he said to the multitude that followed, "The Lord revealed to me that I must suffer. While I was asleep, methought I saw a dove as white as snow, which entering into the chamber, rested on

my head, and descending upon my breast, presented me some meat which was very agreeable to the taste. I knew that it was the Lord that called me, and was pleased to honour me with martyrdom." Fleury thinks with some probability that this meat means the Eucharist, which the martyrs received before the combat. When they came to the place of punishment, the executioners, according to custom, covered Philip's feet and legs with earth up to the knees; and having tied his hands behind his back, nailed them to the stake. They likewise made Hermes go down into a ditch, when he, supporting himself upon a stick, because his feet trembled, said smiling, "O demon, thou canst not suffer me even here." Immediately the executioners covered his feet with earth, but before they lighted the fire, he called upon Velogius, a Christian, and said to him, "I conjure you, by our Saviour Jesus Christ, tell my son Philip from me, to restore whatever was committed to my charge, that I may incur no fault; even the laws of this world ordain it. Tell him also, that he is young, and must get his bread by labour, as he has seen me do; and behave himself courteously to everybody." He spoke of the treasures of the Church, as of deposits lodged in his hands. Hermes having spoken thus, his hands were tied behind his back, and fire was set to the pile. The martyrs gave thanks to God as long as they were able to speak, and then their voices were hushed in death. Their bodies were found entire; Philip having his hands stretched out as in prayer; Hermes with a clear countenance, only his ears a little blue. Justin ordered their bodies to be thrown into the Hebrus; but certain citizens of Adrianople went in boats with nets, and fished them out whilst they were entire, and hid them for three days at a place called Ogetistyron, twelve miles from the city.

Severus, the priest, who had been left alone in prison, having been informed of their martyrdom, rejoiced at their

glory, and earnestly besought God not to think him unworthy to partake in it, since he had confessed His name with them. He was heard, and suffered martyrdom the day after them. The order for burning the holy Scriptures and destroying the churches points out the time of their suffering to have been after the first edicts of Diocletian.

S. CORDULA, V.M.

(A.D. 451.)

[Roman Martyrology and Lubeck-Cologne Martyrology.]

S. CORDULA is an apocryphal saint. In the middle of the 12th century, before 1153, a nun named Helentrudis, in the convent of Heerse, saw in a dream a damsel, who informed her that she was one of the company of S. Ursula, but when the Huns were massacring the eleven thousand she stole away and concealed herself. On the morrow, stung by her conscience, she emerged from her place of concealment, and was killed. She held out her hand to Helentrudis for her to decipher her name, which was inscribed thereon in fiery characters. The nun read the name of Cordula. On the strength of this dream S. Cordula received veneration as a saint.

In 1238 a Knight Hospitaller of S. John of Jerusalem at Cologne, named Ingebrand von Rurke, dreamed that he was visited by a beautiful girl, who requested him to dig her up. Next morning Ingebrand told his prior that a beautiful damsel had appeared to him, and had proffered a most extraordinary and somewhat vague request. The prior bade him await a further revelation. Next night she came to him again, and asked with some indignation why he had not dug her up, as she had requested. "Because," said Sir Ingebrand, "you did not tell me where to dig."

"You will find me," said the apparition, "in the orchard of the priory, under the filbert tree."

When the prior heard this, he was greatly delighted. "But," said he, "you must first ascertain her name."

Next night the maiden appeared with cloudy brow, and rated the knight soundly for his laziness and want of gallantry in not attending to a lady's request, though proffered twice. Sir Ingebrand apologized, and said that he only waited to be told her name. Thereupon the virgin bade him look her in the face. He did so, and read on her brow in gold letters, "*Cordula Virgo Regina.*" The knight thereupon jumped out of bed, and ran to the prior, and told him, "Her name is Cordula. And a very appropriate name too; for Cordula means a little heart, and a sweet little heart she is!"

"We must unearth her to-morrow," said the prior. Accordingly, on the following day they dug under the filberts and found bones, which have since wrought miracles, and have received veneration as sacred relics. On account of these visions Cordula has forced her way into the German and Roman Martyrologies. The Feast of the Invention of S. Cordula under the filbert tree is celebrated with proper lessons, &c., on February 14.

The translation of the relics was made by Albertus Magnus. Another body of S. Cordula, however, translated from Cologne in 1236, exists at Vicoigne, a Prémontré abbey near Valenciennes. A third body of S. Cordula, in the abbey of Marchiennes near Douai. However, according to the revelations of Herman Joseph, there were two of S. Ursula's company of the same name, one the daughter of Count Quirinus, the other the daughter of Avitus and sister of S. Columba, and one as mythical as the other.

On the same day, October 22, at S. Denis, near Paris, are venerated SS. Panafrede, Secunda and Semibara, members

of the same company, whose relics were translated thither. On the same day, for the like reason, at Langres, SS. Florina and Valena, and at Freiburg, SS. Candida and Flora, all virgins of the party of the eleven thousand.

S. MODERAN, B. OF RENNES.

(A.D. 719.)

[Rennes Sacred Kalendar of 1627, as a double, and Ferrarius. Authority :—The Life in the lections of the Rennes Breviary ; and mention by Flodoard.]

MODERAN, also called Moran, was son of the Count of Tornacis. He was destined for the Church, and brought up by Desiderius, Bishop of Rennes. The story goes, that his father went to Britain, and there fell desperately in love with a young and noble maiden. He determined to marry her, and remain the rest of his days in her native island. But the night before the marriage Moderan appeared to his father, and gave him so severe a lecture on his conduct, and on the immorality of persuading a maiden to marriage when his wife was alive, that the count ran away from his intended bride and sneaked back abashed to Brittany. He probably hoped that no news of his adventure would reach Tornacis and the ears of his wife. But he was undeceived : his son had revealed his father's delinquency, and his life thenceforth at Tornacis was not altogether a peaceful one. In the reign of Chilperic, about 703, Moderan was made Bishop of Rennes. Amelo, Count of Rennes, was a thorn in his side, vexing the Church with his exactions and violence, and Moderan, either to escape these annoyances, or from motives of piety, resolved on absenting himself from his see for a while, on the plea of a pilgrimage to Rome. He passed

through Rheims, where the treasurer of the church gratified him with some choice relics—a portion of the stole, horse-hair shirt, and handkerchief of S. Remigius. He continued his route to Rome, and crossed Monte Bardone, one of the Apennines near Parma. There he made the vow that, should he reach Rome in safety, he would spend the rest of his days on this charming spot. As the major portion of his journey and most of its perils were passed, it is pretty clear that he made up his mind to remain there, and not return to the dull flat country of Rennes, and the vexations of an insolent count. On his way back from Rome, having happily accomplished his journey in safety, he found that his legs inexorably refused to move into the plain below the mountains, and only when he communicated to his companions his intention of settling there did they regain their flexibility and power of locomotion. He seems to have reconsidered the matter, and seen that it was absolutely necessary for him to return to Rennes and formally resign his bishopric. This he therefore did. He gave up his office into the hands of his grand vicar, Aunscand, who was consecrated in his room, and then he hastened back to Monte Bardone, and built on its slopes a monastery called Berzetto. He died there about the year 730, and was buried on the left hand of the altar.

Flodoard gives another version of the story. Moderan forgot his relics, and left them hanging on the branches of a leafy oak. On his road he remembered them, and sent back a clerk named Wulfhad for them; but the clerk could not reach them, for the bough lifted them into the air, high over his head. The bishop then returned, but he could not recover his relics till he had made a vow to leave a portion of them there in a little chapel dedicated to S. Abundius. Luitprand, King of the Lombards, hearing of the miracle, gave him lands on Monte Bardone in honour of S. Remigius.

A thigh-bone was brought from Italy to the cathedral of Rennes in 1845, and was solemnly translated on October 25.

SS. NUNILO AND ALODIA, VV. MM.

(A.D. 851.)

[Roman and Spanish Martyrologies. Authority :—Eulogius of Cordova, a contemporary.]

NUNILO and ALODIA were the daughters of a Christian woman, married to a Moor at Huesca in Spain, and brought up from infancy in their mother's faith. On the death of her husband the widow married again, and to another Moor, whereupon her daughters left her and took up their abode with their aunt. On the persecution of Abdulrahman breaking out, they were brought before the Cadi of Huesca, and executed in prison with the sword. Their relics are preserved at Leger in Navarre.

S. DONATUS, B. OF FIESOLI.

(ABOUT A.D. 874.)

[Roman Martyrology. Dempster's Scottish Menology. Authority :—A Life published by the Bollandists, late, and of no great authority.]

S. DONATUS, according to Tuscan traditions, was a Scottish, or rather Irish, pilgrim, who visited the tomb of the apostles at Rome. On his way home, he arrived at Fiesoli when the bishop was dead, and the people and clergy were assembled in the church to elect a successor. As Donatus, a man short of stature, entered the cathedral, all the bells began

to ring, and every lamp and candle in the church kindled supernaturally. The people took this as a sign that the little stranger was to be their bishop, and forthwith elected him.

One day after a confirmation, a boy returning to his mother from the church was carried off by a wolf. She ran shrieking to the bishop, who prayed, and the wolf returned from the wood into which it had carried the child, and deposited its burden unhurt at the altar steps.



October 23.

SS. THEODOTA AND SOCRATES, *MM. at Nicæa in Bithynia; circ.*
A.D. 230.

S. GRATIAN, *M. at Amiens; circ.* A.D. 285.

SS. SERVANDUS AND GERMANUS, *MM. at Cadiz in Spain; 4th*
cent.

S. THEODORE, *P.M. at Antioch in Syria; A.D.* 362.

S. SEVERINUS, *B. of Cologne; circ.* A.D. 403.

S. SEVERINUS, *B. of Bordeaux; circ.* A.D. 420.

S. ROMANUS, *B. of Rouen; circ.* A.D. 639.

S. COLUMBA, *V.M. in Cornwall. See Nov.* 13.

SS. LUGLIUS AND LUGLIAN, *MM. at Lillers and Montdidier in*
France; end of 7th, or beginning of 8th cent.

S. ODA, *W. at Amoy near Liège; A.D.* 723.

S. ELFLEDA, *W. at Glastonbury; middle of 10th cent.*

S. IGNATIUS, *Patr. of Constantinople; A.D.* 1377.

S. JOHN CAPISTRAN, *O.M. at Villach in Carinthia; A.D.* 1456.

S. ROMANUS, B. OF ROUEN.

(ABOUT A.D. 639.)

[Modern Roman Martyrology. Gallican Martyrologies. Authorities:—Four Lives, one metrical, perhaps the most ancient; another by Fulbert, archdeacon of Rouen in the 11th cent.; another by Gerard of S. Medard at Soissons, in the 10th cent.; and another by an anonymous writer. All show dearth of historical information.]



BENEDICT, father of S. Romanus, was of noble Frank family, related to Clovis. He was converted and baptized by S. Remigius, probably at the same time as his royal master and kinsman.

The wife of Benedict was Felicitas, and Romanus was their only son. He was born about A.D. 561, and as soon as he had attained a suitable age was summoned by Clothair II. to his court, and there he made acquaintance with those earnest-souled, devout men, S. Ouen and S. Eligius. On the

death of S. Hildulf, about A.D. 631, he was appointed to fill his place as Bishop of Rouen. His relics were burnt by the Calvinists in 1562. Till the French Revolution the Chapter of Rouen had a right, called the *Privilège de S. Romain*, or *Privilège de la Fierté*, to obtain the release of a captive from chains and death, who should bear the shrine of the saint.

S. ODA, W.

(A.D. 723.)

[Belgian Martyrologies. Authority :—A Life by an anonymous writer subsequent to her times, apparently in the 10th cent.]

S. ODA, widow, who is not to be confounded with S. Oda the virgin, venerated also in Belgium, but on a different day (Nov. 27), is said to have been the daughter of Childebert, son of Theodoric, King of Burgundy. When, in 613, the sons of Theodoric were murdered by order of Clothair II., Childebert, according to Fredegar, mounted a horse, rode away, and was never seen again. But in the life of S. Rusticula, abbess of Arles, we are told that she was accused to Clothair of having secretly maintained the unfortunate Childebert. Nothing more is known of him. If S. Oda were his daughter, her early days must have been overshadowed by the danger which menaced her father, and the transitory nature of earthly glory would thus have been most forcibly impressed on her mind.¹ She was married to Bozo, Duke of Aquitaine and Gascony, son of Charibert, King of Aquitaine, and his wife Gisela, daughter and heiress of Amandus, Duke of Gascony. Charibert was son of Clothair II., and brother

¹ According to another account she was daughter of Gunzo, Duke of Swabia; but the dates will not allow of this relationship

of Dagobert I. Bertrand, brother of Bozo, married Phigberta, sister of S. Oda. The son of Bozo and Oda was Eudes, Duke of Aquitaine, who married Waltrudis, of Carolingian race, and died 735. Bozo died in 688, and Oda, his widow, devoted the rest of her life and her fortune to the ministry of the poor and suffering.

She built a hospital near her house, in which she received the sick, and visited it morning and evening. One day, says the legend, our Blessed Lord came to the hospital in the form of a youth, and asked to be admitted. She at once led Him within. He seated himself, and she ran to her store to bring Him food. The store she found overflowing. On her placing bread in His hands, He smiled on her, and said, "This day thou hast fed Me in person, on other days Me in My poor. I invite thee to the banquet I have prepared in My kingdom, where I shall serve and feed thee." And He vanished away.

Many years afterwards, as she lay dying, heaven was opened to her eyes, and she saw Him whom she had waited on, standing beckoning, and saying, "Come, for all things are ready. Enter into the joy of thy Lord."

Her relics are preserved at Amay on the Moselle, near Liège.

S. ELFLEDA, W.

(MIDDLE OF 10TH CENTURY.)

[There are three saints of this name, Elfleda of Whitby, Feb. 8; Elfleda the daughter of Edward the Elder, Oct 29; and Elfleda the Widow, of Glastonbury, given by Alford in his Index of English Saints on April 13, but in the "British Martyrology" on April 14; but the Auctuarium of the Martyrology of Usuardus, belonging formerly to the Church of Winchester, inserts, "S. Elfleda, Queen," on Oct. 23. Authorities:—The Lives of S. Dunstan, both that which is anonymous and that by Osbern.]

ELFLEDA was a wealthy matron, with royal blood flowing in her veins, who, on the death of her husband, retired to Glastonbury, where she established herself to the east of the great abbey church. Dunstan was then a boy in the Glastonbury school, and the lady was kind to him, and, as he was needy, gave him food and other little presents such as school-boys are pleased in all ages to receive.

King Athelstan came to Glastonbury when Dunstan was fifteen or sixteen years old, and was entertained by his kinswoman, Elfleda. The day before the king's arrival, his household officers visited the widow to ascertain whether she had cups and plates enough for the entertainment of so large a party as would come with Athelstan. "You have apparently enough vessels," said they on looking over her preparations, "but there is a deficiency of mead." She replied with dignity, "My patron, the Virgin Mother, will send me abundance of ale." Then, retiring to the ancient oratory of S. Mary, she prayed for beer with all her powers.

Next day, the king arrived, and after mattins and mass with jocund temper he went to the widow's for breakfast. Her little beer barrel contained apparently only enough to fill his horn drinking-cups¹ once round; but marvellously

¹ "Cornibus scissis aliisque indiscretæ quantitatis vasibus," &c.

did it fall out that the barrel continued to run, and supplied the king and his men with as much beer as they wanted to drink—and Anglo-Saxons drank hard. After a while, King Athelstan said, "We really have been hard on my niece; we must have drunk her out of house and home. It is time to be moving." And, having saluted his kinswoman, he departed.

Dunstan spent much of his time with the old lady, whom he regarded as his mother, and when she was ill he was away from her as little as possible. One evening he stayed beyond his time at her house, and when he reached the church was too late for vespers. He was beginning to repeat the proper psalms outside the door, when he saw a dove, white as snow, flying from the abbey towards the widow's house: its pure wings kindled by the evening sun seemed transmuted to gold, and flashed a bright reflection on his face as it passed. When he had done his office, he ran back to Elfleda's, and coming into her chamber, heard her from behind her bed-curtains, closely drawn round the old woman to keep off the draught, talking with some one. He asked the nurses in the room whom she was conversing with, and they said they could not tell. He therefore concluded that she was in familiar communication with angels. When he suggested this, "Ah!" said a nurse, "before you came, there was a sort of light shining from behind the bed-curtains." As soon as the conversation ceased, Dunstan felt at liberty to put his head through the curtains, and ask Elfleda with whom she had been talking. "Why do you ask?" she said. "Surely with him whom you saw flying this way, whilst you were standing outside the church."

It is easy to see how the fact of the old woman entertaining herself when dying, with a pet pigeon, resolved itself into a marvel.

She then gave him instructions about her body being

washed and laid out after her death, and having received next morning the last sacraments, she fell asleep in the Lord.

S. JOHN CAPISTRAN, O.M.

(A.D. 1456.)

[Beatified by Leo IX. Canonized by Benedict XIII. in 1724. Roman and Franciscan Martyrologies. Authorities :—A Life by his companion Nicolas de Fara ; another by Hieronimo de Utino ; a third by another companion, Christopher à Varisio. Other contemporary writers containing notices of him are quoted by the Bollandists.]

THE saint was born in 1386 at Capistrano in the Abruzzi, and was educated for the law. He practised in Perugia, where he married a beautiful heiress. Mixing himself up with the party strifes then raging, he took the side of Ladislas, King of Naples, against the Pope and Louis of Anjou. John XXIII. had no sooner been elected to the throne of S. Peter than he fulminated his sentence of excommunication against Ladislas, and pronounced his deposition from the throne of Naples. His ally, Louis, marched against the king, and defeated him in the battle of Rocca Secca, May 17, 1411. But Louis knew not how to profit by his victory ; and, retiring from Italy, he left the Pope to his fate. John published a crusade against the Christian king of Naples, but few were disposed to assume the cross in such a cause, and Pope John was forced to come to terms with Ladislas. Ladislas was acknowledged king of Naples and Sicily, and the Pope promised to pay him 120,000 florins of gold. He surrendered as security the cities of Ascoli, Viterbo, Perugia, and Benevento. Ladislas then appointed John Capistran judge in Perugia.

The peace did not, however, last long. The causes of

the breach are obscure ; it became open in 1413, and the Pope fled Rome before the advancing armies of the King of Naples.

About this time a tumult broke out in Perugia, and John Capistran, as a servant of the king, was seized by the opposite faction and thrown into prison. There he waited, expecting that Ladislas would ransom him. But the king did not trouble himself about his judge, and John remained in prison, a prey to anger, disgust, and despair. One night he passed a rope out of his window, and descended by it some distance, but the cord gave way, and he fell and broke his leg. He was taken back into prison, bound by a chain, and thrown into a loathsome dungeon, where the water was halfway up his legs. When in this miserable condition he thought he saw the form of S. Francis appear before him ; and he resolved, should he obtain his release, that he would join the Minorite Order.

The king showing no signs of interest in him nor willingness to pay the heavy ransom asked for him—four hundred ducats¹—John Capistran was forced to pay the sum himself out of his own savings and the sale of his books. On his release he visited his wife,² and informed her of his intention to leave the world and enter a Minorite convent. She was heartbroken, threw her arms round him, and sobbing implored him not to desert her. He made her promise not to marry again, and then, having restored her dower, went back to Perugia, and having fashioned himself a great paper fool's-cap, inscribed on it all the sins he had committed, and mounting an ass, with his face to the tail, he careered through the town in this fashion, pursued by the boys, who pelted him with mud. The women looking out of the

¹ Equivalent in modern English money to £6,400.

² There is some doubt whether they were married or only betrothed. He calls her himself "*sponsa jurata*," but the dower had been paid over to him and he returned it. Dowry are not usually paid till the marriage has taken place.

windows said, "Poor fellow, he is gone utterly crazed!"¹ In this guise, his clothes and fool's-cap plastered with mud, and holding the donkey's tail in his hand, he cantered up to the door of the Minorite convent, and asked to be admitted as a novice. The guardian, thinking him out of his senses, rejected him. Then John, jumping off the ass, threw himself at his feet, and vowed he would not leave the spot till he had been admitted. The reluctance of the guardian was speedily overcome, and John of Capistran was admitted among the probationers. His wife, or betrothed, whichever she was, speedily consoled herself with another husband, and on his death with a third. She finally died of leprosy.

When his novitiate was ended, S. John Capistran had S. Bernardine of Siena as his master, and was ordained deacon. He was soon after admitted to the priesthood, and, in 1425, was granted faculties for giving absolution in cases usually reserved to bishops. He was already famous as a preacher, attracting crowds wherever he went. He laboured for some years in Siena, Ansani, Verona, and Ferrara. A curious and interesting account of his preaching in Brescia is given by an eye-witness, Christopher de Soldo. It is too long to be here quoted entire, but shall be given in a condensed form:—

"On February 9, 1451, there came to this city a certain brother, John of Capistran, of the Observant Order of S. Francis, and on that day there went to meet him three hundred of the rulers of the city, and women on foot. He came by the road of S. Euphemia, and when he reached S. Salvator's there was quite an army on foot and on horse, for his fame had spread from Padua, Vicenza, and Verona. The city magistrates, expecting a crowd, had collected a large supply of food. At once they ordered the closing of

¹ "Mulieres ad fenestras . . . flebiles voces dabant, Amens effectus est, sensu caret."—*Nicol. de Fara.*

all the taverns, so that all those who had come to hear him might be regaled at the public expense. An assembly was appointed to be held in the market-place on February 10; and three hours before sunrise there were ten thousand persons collected there, it may be imagined therefore what the crowd was later. The magistrates conducted the preacher from the convent of S. Apollonius, where he was lodged, to the place agreed upon; forty apparitors were appointed, four of whom were knights with gold spurs; and their duty was to prevent the preacher from being crushed by the crowd; for every one was trying to touch him and tear off a bit of his garb. It was with the greatest difficulty that he was got to the place of meeting. When the sermon was over, he refused to preach again in the market-place, which he felt was inconvenient, and it was decided that he should preach the rest of his course in the hall of merchandize; and there he preached on the three following days, Thursday, Friday, and Saturday. Some two thousand came to him to be healed, and he made the sign of the cross on their brows, in the name of the Trinity, and invoking S. Bernardine, whose little hat he held in his hand; and with that hat he did wonders. And in his preaching during those three days he announced to the people that on the following Lord's Day he would show them S. Bernardine's hat. And partly in order to see the hat and partly on account of the rumours of his miracles, the whole neighbourhood poured into Brescia, crowds coming even from Bergamo, Cremona, Mantua, and some even out of Germany, so that on the Sunday, not the hall only, but every place was crowded from which a glimpse of him and the hat was obtainable. A platform was raised for the magistrates to occupy. As for me, I thought I had got a convenient place, but I should have been squeezed to death, had I not, by the assistance of my friends, been lifted up, and walked away over the

heads of that dense throng. And when he solemnly exposed the hat of S. Bernardine the people gave a shout which rent the skies, and after the sermon, he invested with the habit of S. Francis fifty knights whom he had converted in Brescia."¹

S. John Capistran was appointed along with S. Laurence Justiniani, Patriarch of Venice, to inquire into the morals and doctrine of the Order of Jesuates, founded by S. John Columbini (31 July). Some scandal had been given by the conduct of certain members of the Order,² and it was suspected that the whole society needed reformation or abolition. John Capistran and his fellow inquisitor found the Order in general pure, and undeserving of the disrepute into which it had fallen.

In 1440, John Capistran was sent by Pope Eugenius IV. on a mission to Philip Visconti, Duke of Milan, to secure his adhesion against Amadeus of Savoy, whom the Council of Basle had elected pope in his room, under the title of Felix V. He was sent afterwards for the same object to Philip the Good, Duke of Burgundy. In 1444 he was in Sicily, probably to detach Alphonso of Aragon from the cause of the antipope.

Eugenius died, and his successor, Nicolas V., in 1447 constituted Capistran inquisitor against the Jews in Sicily, to put in force the repeated mandates of previous popes, sternly forbidding Christians to receive medicines at the hands of Jews or to enter and wash in the same baths which had laved their filthy and accursed bodies. He had already exercised the same office in Naples in 1427, at the command of Joanna, Queen of Naples; and had perhaps then first

¹ Muratori, Script. Ital. i. xxi. col. 867.

² "Fortasse aliquæ mortificationes fuerunt alias factæ in societate illa, quæ videbantur habere inhonestatem, et familiaritas habita fuit sub obtentu religionis et spiritualitatis cum nonnullis et devotis mulieribus, ex qua . . . exorta fuisse scandala."—Letter of John, B. of Ferrara, to John Capistran, given by Wadding. This John was himself a member of the Order of Jesuates.

acquired that thirst for heretical and Jewish blood which seems to have fevered him through life. "He blazed with rage," says his enthusiastic biographer, Christopher à Varisio, "against three species of men—to wit, Jews, heretics, and schismatics, endeavouring either to convert them to the faith, or to subject them to the laws, or to wholly eradicate them. Considering that those most perverse Jews, besides other crimes and hardness of heart, continually blaspheme the name of Christ and of the Blessed Virgin, he would, if possible, have expelled them from Christendom; but thinking that they served as a testimony of the death of Christ, and remembering our Lord's word that this generation should not pass away till all was fulfilled, and seeing that the Church was obliged to endure their presence, he laboured by every means in his power to enforce against them the ecclesiastical statutes published against them, throughout the world . . . and he obtained in addition many other injunctions against them in favour of Christians, in decrees and bulls. And in all the cities through which he passed, if he observed that these decrees were not put in force, and that the Jews enjoyed privileges through the indulgence of princes, or of prelates, or municipalities, not regarding persons, but burning with zeal for the Christian people, he preached against the authorities and denounced their laxity. And if public preaching were not sufficient, he went in person before princes and magistrates, and with tears in his eyes besought them not to allow Christians to be molested by infidel Jews. Thus, in many parts of Christendom, he was able to deliver many from the hands of the Jews, who vexed them by their usury,¹ and obtained the abolition of the diabolical privileges accorded in favour of the Jews." These diabolical privileges were—toleration.

¹ *i.e.* by obtaining leave for the Christians to repudiate their debts to the Jews.

The result of these vehement appeals to the mob, many of whom were oppressed with debt, all eager to pillage the rich houses of unbelievers, may be conjectured. Imaginary crimes of the most preposterous nature were laid to the charge of the unfortunate Israelites, and they were plundered, tortured, and burnt on these trumped-up accusations. Some, fearing for their lives and property, accepted Christianity, and endured baptism. "The rest," as his biographer tells us, "who did not observe the laws, or vexed Christians, he persecuted with inexpressible fervour, and was able to drive them wholly out of some cities, or otherwise to punish them."

We shall come presently to a horrible instance of judicial murder on a false charge, at which Capistran presided to the glory of God. No wonder that "the Jews everywhere were filled with terror at the bare mention of his name; and some in fear of their lives offered him presents, but he smiling (!) refused to receive these bribes, and rejected them." One would have supposed that his fury against Jews was excessive, but his rage against heretics we are assured was even more exceeding.

"But he persecuted heretics even more vehemently than Jews, because that he knew they hurt the Church of God more. He did not flag in hunting out heretics in every province where he was; some he admonished, some he arrested, some he caught by artifice, some he put to flight, and to others he dealt various punishments. The sovereign pontiffs Martin V., Eugenius IV., Nicolas V., and Callixtus III., seeing this, to urge him further in his zeal for the faith, and in hopes that he might be the means of extirpating all heretics, constituted him General Inquisitor of Heretics throughout the world, and furnished him with the requisite privileges. He skilfully executed this office, and though he persecuted all heresies, three especially then prevailing

aroused his liveliest zeal,—that of the Fraticelli, that of the Bohemians, and that of the Greeks.”¹

The rivalry and schism between the Conventuals and the Observants in the Society of S. Francis had been fermenting since 1368, and though the Council of Constance in 1415 had withdrawn the Observants from the authority of the General of the Minorites, the Conventuals were incessantly and actively engaged in attempts to recover their authority over the convents which had adopted the reformed rule. The strictness and asceticism of the Observants allowed them to be classed by the Conventuals with the Fraticelli, another offshoot from the Society of S. Francis, which, however, had fallen into heresy. The Observants incurred suspicion, and S. Bernardine of Siena was obliged to clear himself before a commission from the apostolic throne. No suspicion of heresy could attach to the fiery persecutor, Capistran, who belonged to the reformed order, and when the Conventuals made an attempt with Pope Eugenius IV. to re-unite the severed branches, John Capistran so vigorously maintained the independence of the Observants, that he was able to establish the reform on an independent footing; and he was elected Vicar-General of the Observants in 1443.

The Fraticelli “*degli Opinione*” were survivals of the old Manichæan-Paulician heresy, which had hidden itself under the cowl of S. Francis, hoping thereby to escape the faggot.

The schism had arisen much in the same way as had that of the Observants. The Spiritualists, as they called themselves, resented the relaxations which had become general throughout the Order of S. Francis. They denounced the

¹ His biographer, Christopher à Varisio, devotes three chapters to his achievements in persecution:—V. *De Judæorum persecutione*; VI. *De persecutione hæreticorum*; VII. *De persecutione schismaticorum*.

soft texture of the tunic, the dainty diet, the splendid convents, the gold and silver vessels at the altars, of those who had vowed themselves to abject beggary. They took up with prophecy, they denounced the luxury and wealth of the hierarchy, they formulated a doctrine of "two churches, one carnal, overburdened with possessions, overflowing with wealth, polluted with wickedness, over which ruled the Roman pontiff and the inferior bishops; one spiritual, frugal, without uncleanness, admirable for its virtue, with poverty for its raiment, containing the Spirituals and their associates only, and ruled by men of spiritual life alone."¹

The Fraticelli were too dangerously near to the Observants not to incur the jealousy and antipathy of Capistran. "These Fraticelli," says his biographer, "he vigorously persecuted; wherever he heard that they tarried thither he posted. He destroyed many of the places where they dwelt, he put many to flight, many he converted to the true faith, and many of those who were obstinate and would not be converted he burnt with fire. And although some men in power were infected with this heresy, he spared none. Thus a certain great lady of the house of Colonna near Rome he fearlessly flung into prison, and forced to recant." His biographer goes on to relate how hatred and exasperation at his severity grew to such a pass that many schemed his death.

One night some heretics met him in a lonely place and asked him if John Capistran was coming that way. "I am he," answered the saint. Though he was alone they did not maltreat him, but as he suspected that they had intended to hurt him he had them arrested and executed. "He did not cease," says his biographer in a burst of enthusiasm, "from persecuting this pestiferous sect till very few of them remained."

¹ Bull of Pope John XXII.

He had certainly plenty of encouragement to prosecute this work, for by bull of Martin V., dated 6th Kalends of June, 1426, he was specially invested with authority to extirpate these heretics; somewhat later S. James de Maschia was associated with him as inquisitor of the Fraticelli. His mission against them was renewed by Eugenius IV. in 1432, by Nicolas V. in 1447, and by Callixtus III.

In 1451, at the request of the emperor Frederic III., he came to Vienna preliminary to an excursion against the Hussites of Bohemia. Æneas Sylvius, who saw him there, speaks of him as a withered old man, full of vehemence, with skin drawn so tight over his fleshless frame as to show every bone and muscle. "He went preaching in Nuremberg, Magdeburg, Meissen, Leipsic, Halberstadt, and Augsburg, with an interpreter, Dr. Christian, of his Order, at his side. And at his preaching, playing-cards, dice, draughts, women's veils and pouches, were cast into the fire."¹ Achilles Gassarius, a German writer of the time at Augsburg, says, "John Capistran, an Italian Minorite, when he was unable to convert and lead back any of the old Waldenses or new Hussites among our citizens into the bosom of the Roman see, lest he should seem to have produced no effects worthy of penitence, with more than histrionic gravity burnt on a public pyre, in the court of the episcopal palace, little painted carriages, dice-boxes, chess-boards, dice, to the number of fifteen hundred, and playing cards." Wherever he went crowds attended his preaching, and with relics of S. Bernardine he performed miracles and fanned to enthusiasm the devotion of the people for this great saint of the Observants. Many cripples, thinking themselves cured, in the excitement of the moment hung up their crutches before the images of S. Bernardine. "But," says Matthias Doering, Provincial

¹ *Excerpta Saxonica, ex Monacho Pirnensi, in Mencken. Script. Rer. German. iii. p. 1518.*

of the Franciscans at the time in Saxony, "it is commonly reported that many of those cured were constrained to ask for their crutches back again."

This Franciscan Provincial formed a low opinion of the saint. He says that Capistran was dissatisfied unless he were received everywhere with processions, and a great stir was made about him. And he adds that though the Saint made parade of his contempt of the world, yet he expected to be provided with exquisite dishes and the very best wines. His great success in drawing crowds, Dœring says, was due to skilful advertisement; for before visiting a town he sent messengers to it to excite the wonder and curiosity of the people by relating his miracles.¹ The same writer remarks, that Capistran would not endure to have any one express an opinion different from his own. It must be remembered that Matthias Dœring belonged to the Conventuals, and was therefore jealous of the Observants.

At this time Bohemia was almost entirely involved in the Utraquist schism, insisting on Four Articles, which had been presented by the Bohemians to the Emperor Sigismund, and to which they rigidly adhered:—

"I. That the word of God be preached without impediment throughout the kingdom; II. That communion under both kinds be administered to the people, according to the institution of Christ; III. That ecclesiastics shall be prevented from holding lands and lordships, and that they be made to reform their morals on the model of the apostolic life; IV. That all mortal sins, especially public and scandalous crimes, shall be tried and punished by the magistrates, be the criminals lay or clerical."

The Church in Bohemia, founded by S. Methodius, had inherited a Slavonic liturgy, and had used, unrebuked, communion under both kinds. The vernacular liturgy had

¹ Mencken. iii. fol. 19.

been permitted the Bohemians in 977, by Pope Benedict VII. ; but Gregory VII., in a brief dated 1079, had ordered the exclusive use of the Latin liturgy. The first Archbishop of Prague, Ernest von Pardubitz (1344-64), endeavoured to introduce communion under one kind, acting under the advice of foreign professors and students at the University. To a limited extent he succeeded, but much opposition manifested itself in different places, and Boniface IX., in 1490, permitted the chalice to be given to the Kuttembergers. In 1396 the chalice was withdrawn from the laity in Prague Cathedral and in all the churches of Bohemia. Jacobel von Mies, professor at the University of Prague, refused obedience, and continued communicating the people under both kinds. John Huss rose and proclaimed the right of the laity to the chalice. He denounced also the corruption which was spreading everywhere amongst the clergy and the religious. A large portion of the land in Bohemia was possessed by ecclesiastics, they were enormously wealthy, and morally relaxed. No means existed for bringing them to justice for their crimes, as they could only be cited before ecclesiastical tribunals, which acquitted them, or dealt so leniently with their misdemeanours as to encourage the prevailing license among them.

The burning of Huss at Constance kindled in Bohemia the flames of religious war. The Bohemians rose, almost to a man, to revenge his murder. The University of Prague published a declaration in favour of communion under both species; the clergy who refused to administer the chalice were expelled Prague and the great cities of Bohemia. The suffragan of the archbishop sympathized with the popular party and was inhibited.¹

War with the emperor ensued; fanatical sects, as the

¹ He was afterwards drowned in a fishpond by order of Zisca, the Taborite leader, because he had desisted from his functions when inhibited by the archbishop.

Taborites, sprang up, and swept over the country like bandits. The armies of the Imperialists met again and again with crushing overthrow. A crusade launched against the Bohemian Hussites by Pope Martin V. met with ignominious disaster. On the death of Archbishop Conrad, in 1431, Rockyzan, a man of great administrative ability, was elected in his room, confirmed by the Emperor Sigismund, and consecrated at Iglau. But the Pope refused to ratify the appointment, and Rockyzan became leader of the Utraquist or Calixtin party, as those were called who adhered to communion with the cup.

The Council of Basle had come to terms with the Bohemians, acknowledged their orthodoxy, and sanctioned the use of the chalice; but Eugenius IV. and his successors refused recognition of the council, and rejected its compromises.

S. John Capistran hovered about the outskirts of Bohemia, desirous of confounding the Utraquists, but unable to reach them without risking his life. Attempts were made to bring about a meeting between him and Rockyzan, but they failed. At Brunn, and other towns on the confines, where supported by Imperial arms, he preached, and obtained considerable successes, receiving back into union with the Roman see many who had joined the Utraquists.

The "Compact" with the Utraquists formulated by the Council of Basle exasperated Capistran to the last degree; he attacked it with pen and tongue. Rockyzan wrote against him, and Capistran flung back an indignant pamphlet: "O Rockyzan, most unhappy of men! you call me, who am known to all men—a runaway seducer of the people, and an antichrist. Rockyzan is, forsooth, clearer-sighted than the whole Catholic people, and all the undernamed universities. He thinks himself more learned than the universities of Rome, Naples, Siena, Perugia, Florence,

Ferrara, Bologna, Padua, Pavia, in which I have taught, and where my doctrine was praised and approved ! O insensate brute, to call me a seducer of the people ! Hear this now : I will tell you of what has taken place, not at a distance, but close at hand. I, a stranger, ignorant of German, was received by the famous city of Vienna with the greatest honour, and by its most illustrious doctors and masters. My doctrine preached there through forty days was not thought heretical, but was most highly commended. And such crowds assembled to hear me as had not been seen or heard of in modern days. O insensate brute ! do you not blush to call me a runagate and wizard ? Though I was a stranger, and unknown by face in the city of Olomuz, on a certain Sunday as many as a hundred thousand persons assembled to hear me preach. O brute and viper-tongued ! Do you call me a runagate ? If so, how was it that I was received with such honour as was not known to have been offered to any other religious man in our times, by all the people of Austria, Olomuz, Brunn, Znaim, and the magistrates of Padua, Ratisbon, Egren, and by the most illustrious and excellent princes, Louis of Bavaria, Albert and John, Margraves of Brandenburg, Prince Frederick, Duke of Saxony, and all and every city and their princes through which I passed ? O cursed tongue ! Do you call me a runagate and seducer, who am sixty-six years old ?”

The answer received by S. John was sharp and to the purpose. It is given by Cochläus in his history of the Hussites.¹

The letter was from George Podjebrad, Regent, and afterwards King of Bohemia.

“An epistle has been presented to us from you, a pamphlet rather than a letter, which does not bear the flavour of a religious man ; it consists of a string of venomous

¹ P. 378.

sentences, scarcely differing from the abuse of a stage-player. Certainly if you claim apostolic authority for sanctioning this, you exhibit something very different from paternal charity. For even if it be granted that the venerable John Rockyzan has somewhat exceeded the bounds of discretion, which, however, we do not believe and admit, it were surely, in our opinion, better to approach a religious man with prudence, and not with turbulence; knowing that harsh words stir up strife. Our ears, we assure you, tingle with the bel-lowing and mouthing in tragic actor's style which you affect, John Capistran, against our most faithful doctors, coupling it right cruelly with detraction."

In 1453 he went into Silesia, and was received with the utmost respect and favour by the citizens of Breslau, which had refused to acknowledge George Podjebrad. There, if we may trust Wadding, he wrought a notable miracle, not of healing, but of killing. Some Hussites, in frolic, put a young man on a bier, and brought it past where Capistran was standing in the market-place. They stayed the bier, and said, "Pray that the youth be restored to life." "Rather," answered the saint, grimly, "let him have his portion for eternity with the dead." And when the shroud was removed, the young man was discovered to be dead. His contemporary biographers knew nothing of this miracle, which is first recorded by Wadding (1628-54).

At Breslau he was able to revive his old pursuit of tormenting Jews, and at the same time to repay the citizens for the honour they did him, by indulging them with a wholesale auto-da-fé.

"A certain peasant," says Wadding, "had sold nine consecrated hosts to Jews, and they, having placed them on a piece of linen, beat them with rods, repeating, 'This is the God of the Christians!' And that it was so, He showed, for blood flowed forth and stained the linen. This being

reported, John Capistran, acting as inquisitor, had many arrested, put to the torture, and on their confessing their crime, he cast them to the flames. Whilst this was going on, a woman converted from Judaism came up, and said that she had seen a sacred host cast by other Hebrews into the fire, jump thrice out unconsumed, and when an old woman was converted at the sight and adored God reverently, confessing Him, the indignant Jews killed and buried her in a dark corner. She said, moreover, that they had stolen a Christian boy, had fatted him up on rich meats, and then had enclosed him in a barrel filled with spikes, which they rolled over and over till he was dead. Then, she continued, they sacrificed the blood, and sent it to neighbouring synagogues. The body they hid in a secret place in the house." Capistran sent and had the bodies extracted from their hiding-places, gave them over to the rabble to be venerated as the relics of martyrs, and burned forty-one of the unfortunate Jews on this charge. All the rest of the Jews he hunted not only from Breslau, but from the dominions of King Ladislas. He took away from them all their children of seven years old and under, and had them baptized and given to Christians to be educated in the Catholic religion. The chief rabbi, in despair, strangled himself in prison, and urged the rest of the Jews to do the same, and thus defeat the cruelty of their persecutors. "The king, Ladislas," says Nicolas de Fara, who was with Capistran at the time, "took all the goods of the Jews to himself, imitating therein the example of his father Albert, King of the Romans, who, for a similar crime in the province of Austria, enclosed two thousand Jews in one house, and in one day burnt them all." The same candid eye-witness informs us that the evidence on which these forty-one poor wretches were burned was the unsupported statement of an old woman of what she had seen when a child under six years old!

Nicolas de Fara tells us an incident of S. John's sojourn in the German empire which does not seem marvellous after this wholesale execution. There were six men hung, whom the magistrate ordered to be taken down from the gallows and buried; but they were so advanced in corruption that none offered to perform the task. Then S. John eagerly approached, and casting his arms round one of the corpses flung the body over him, his head resting on the stomach of the corpse, and declared that the odour of hung criminals was to him delectable fragrance.

From Silesia John Capistran entered Poland, and had the satisfaction of capturing Paul of Prague, a doctor of medicine sent into Poland by Rockyzan to urge on the cause of the Utraquists. He had the unfortunate man imprisoned at Cracow, and wrote urgent letters to exhort the bishop and his keepers there to watch well lest he should escape before being dealt with, by virtue of his authority as inquisitor, on his approaching visit to Cracow; and promising that he would give ear to no intercessions in his behalf. He is accused, not without cause, of having stirred up King Casimir of Poland to attack the Teutonic Knights and annex their possessions, but the Bollandists indignantly reject the charge.

His attention was now directed by Sbigneus, Cardinal Archbishop of Cracow, and by Æneas Sylvius, to the dangers which threatened the empire from the Turks, and he was urged to endeavour to reconcile the rival princes in Germany, and unite them against the common foe.

S. John readily adopted the suggestions. He wrote letters to excite the Duke of Burgundy, and he hastened to attend a diet at Frankfort to urge a war against the Turks. His attempts were unsuccessful, and finding the German princes lukewarm, he went into Hungary to pro-

claim a crusade. In 1455 he assisted at the diet of Neustadt, and by his addresses, full of fire, animated the princes and people to take up arms against the Turks. The war was, however, postponed by the death of Nicolas V., who had been most urgent in inciting the Christians to it. Under Callixtus III., his successor, who vowed to use all his energies, and spend, if necessary, the last drop of his blood for the recovery of Constantinople, Ladislas, King of Hungary, and John Hunniades, voyvode of Transylvania, urged John Capistran to assist in person in the midst of this army. Having obtained permission from the Pope, he joined the Christian host at Buda, and having received the cross from the hands of the papal legate, the Cardinal of S. Angelo, he hastened to the relief of Belgrade, then besieged by Mahomet II. There were in the host of crusaders more than forty thousand men, French, Italians, Germans, Bohemians, Poles, and Hungarians. He inspired them with the utmost enthusiasm, and predicted their success over the infidels. He threw himself into Belgrade, and in sallies harassed, and finally routed the Turks. In every engagement John Capistran was present, but though he was in the heat of the fray he was unwounded.

The infidels retired from the assault, and withdrew from Hungary, leaving, it is said, forty thousand on the field.

Shortly after this victory, S. John Capistran fell ill with fever, and finding his end approaching, he had himself removed to the convent of the Observance at Villach. The king, the queen, and many of the nobles visited him. He made his last confession, and received the viaticum lying on the ground, and expired on October 23, 1456, at the age of seventy-one.

Æneas Sylvius, afterwards Pope Pius II., writing of the victory over the Turks, says: "Three Johns were authors of this victory: the legate Cardinal (John de Carvajal), by

whom the war was undertaken, Hunniades and Capistran, who were in the battle. But neither does Capistran make any mention of the part played by Hunniades, nor does Hunniades allude to Capistran, in the letters written by them either to their friends or to the Roman pontiff. The human mind is most greedy of honour; it can surrender kingdom and wealth rather than glory. Capistran was able to despise his paternal fortune, trample sensual pleasures under foot, control his passions, but he could not resist pride."¹ In his Bohemian History he says the same: "Hunniades and Capistran were present in this war, and each wrote about his success, but neither mentions the other; each ascribing to himself the sole glory of the affair. Sweet indeed is glory, easier is it in word to despise it than to despise it in fact. Capistran rejected the pomps of the world, fled its pleasures, trampled on avarice, controlled lust, but he could not shake off vainglory."²

The relics of S. John Capistran were preserved at Villach. In 1526 the town was taken by the Turks, and the body was then removed to Szatmarien, in Transylvania, and afterwards to Nagyszolos. When Calvinism invaded Transylvania, the body was thrown into a well, and the convent in which it had been preserved was destroyed. Nothing further is known of the body of S. John, it probably lies still in the well where it was flung.

¹ Opera, ed. Basil, p. 403.

² *Ibid.* p. 138.

October 24.

- SS. CRESCIUS, OMNIO, AND OTHERS, *MM. at Florence*; A.D. 250.
 S. FELIX, *B.M. of Tubzacene in Africa*; A.D. 303.
 S. PROCLUS, *B. of Constantinople*; A.D. 446.
 S. EVERGISL, *B.M. of Cologne*; 5th cent.
 SS. ARETHAS, RUMA, AND OTHERS,¹ *MM. in Arabia*; A.D. 523.
 S. CADFARCH, *C. at Penys in Montgomery*; middle of 6th cent.
 S. SENOCH, *Ab. at Tours*; A.D. 576.
 S. MAGLORIUS, *B. of Dol in Brittany*; A.D. 586.
 S. MARTIN, *Ab. of Vertou near Nantes*; circ. A.D. 601.
 S. ARETHAS, *Mk. at Kieff in Russia*; 13th cent.

S. FELIX OF TUBZACENE, B.M.

(A.D. 303.)

[In the 9th cent. Neapolitan Martyrology cut on marble,² on Aug. 30. In some copies of the Old Roman Martyrology, wrongly attributed to S. Jerome. Greek Menæa and Modern Roman Martyrology. Ado, Bede, Hrabanus, &c., generally on Oct. 24. Authorities:—There are several versions of the Acts; that in Ruinart is the briefest and best, and is perfectly trustworthy.]



IN 303 an edict was issued by Diocletian and Maximian for the destruction of Christian churches, the burning of the sacred books of the Christians, and ordering, in the event of any persons refusing to surrender their books, that they should be punished capitally. Theodore speaks of all the churches being destroyed on Good Friday, and this was perhaps the case in that part of Syria with which he was acquainted. The Acts of S. Felix, Bishop of Tubzacene, in Africa, say that the edict reached that city on June the 5th. "Thereupon the curator, Magnilianus, ordered the elders of the people to be led

¹ See Nov. 24.² Mai, *Script vett.* V. p. 63.

before him. That same day, Felix the bishop was on his way from Carthage. The magistrate therefore summoned before him Asser the priest, and Gyrus and Vitalis the lectors. To them Magnilianus said, 'Have you sacred books?' Asser said, 'We have.' Magnilianus the curator said, 'Give them up to be burnt.' Then Asser said, 'Our bishop has them with him.' Magnilianus asked, 'Where is he?' Asser answered, 'I know not.' Magnilianus said, 'You shall be in charge till you give an account of them to the proconsul, Anulinus.'

"On the following day, Felix the bishop arrived at Tubzacene from Carthage. Then Magnilianus ordered him to be arrested and brought before him. To him he said, 'Bishop Felix, give up the books or parchments which you have.' Felix said, 'I have them, but I will not surrender them.' Magnilianus said, 'The law is before everything, and must be obeyed.' Felix answered, 'The law of God is before the commandments of men.' Magnilianus said, 'Consider this well.'

"On the third day the curator ordered Felix the bishop to be led before him, and he said to him, 'Hast thou considered the matter?' Felix said, 'What I said before I am ready to repeat to the proconsul.' Magnilianus said, 'Very well, to the proconsul shalt thou give an account.' Then he assigned to him Vincentius Celsus, decurion of the city of Tubzacene, as his guard.

"After that, Felix left Tubzacene on June the 24th. He was led bound to Carthage; and he was ordered to be cast bound into prison. On the next day, Felix the bishop was brought out, and the proconsul said to him, 'Why have you not surrendered the superfluous scriptures?' Felix said, 'I have such, but I will not give them up.' Then the proconsul ordered him to be cast bound into the inmost prison.¹

¹ See S. Ferreolus, Sept. 18.

"After sixteen days, Felix the bishop was brought forth in chains at the fourth hour of the night, and led before Anulinus the pro-consul. Anulinus said to him, 'Why have you not given up the superfluous scriptures?' Felix replied, 'I do not purpose to surrender them.' Then Anulinus the proconsul ordered him to be sent to Rome to the prætorian prefect, on July 15th. And the prefect bade that Felix should be placed in prison and bound with greater chains. After nine days the prefect ordered him to be sent by ship after the emperors.

"Then Felix the bishop entered the ship, and was in the hold,¹ heavily chained, during four days, where he was under the legs of the horses, and without bread or water. He arrived fasting at the port, and he was received at Agrigentum by the brethren with the highest honour. Thence they went to a city called Catana. There they were similarly received. Thence they went to Messana, and thence to Taurominium, where they were received in like manner. Afterwards they crossed the straits and came into the parts of Lucania, to the city of Rhegium. And thence they went to Venusium, which is a city of Apulia. There the prefect ordered the chains to be taken off Felix, and said to him, 'Felix, why do you not surrender the dominical scriptures? Perhaps you have none?' But he answered, 'I have them, but I will not give them up.' The prefect said, 'Slay Felix with the sword.' Felix the bishop with a loud voice cried, 'I give thanks to Thee, Lord, who hast deigned to set me free.'

"And he was led to the place of his passion, and there the very moon shone red as blood, on the 30th day of August. Felix raising his eyes to Heaven, with a loud voice said, 'I give Thee thanks, Lord! I have spent fifty-six years in this world. I have kept my virginity; I have

¹ In the various editions of the Acts, "capsa, subsannio, subscalamo."

kept the Gospels safe ; I have preached the faith and truth. Lord God of Heaven and Earth, Christ Jesus, to Thee I bow my neck as a victim, O Thou who art eternal, to whom be brightness and magnificence for ages of ages. Amen.' ”

Such is the original text of the Acts, perfectly natural, simple, and trustworthy. It speedily suffered interpolation. At Nola, another S. Felix is venerated. At Rome, on August 30th, “On the Ostian way the blessed martyrs, Felix and Adauctus, who perished under Diocletian and Maximian.” This has led to confusion ; in a kalendar in the Vatican, and in that of Stavelot, published by Martene, is inserted on August 30th, “In Apulia, the passion of SS. Felix and Adauctus.” Thus the scene of the martyrdom was altered.

At Venossa, where S. Felix died, are venerated also SS. Felix, Januarius, Fortunatus, and Septimius, MM., who died in the reign of Maximianus Herculus, and are commemorated at the end of August, like SS. Felix and Adauctus of Rome. In the Acts of SS. Fortunatus, Caius, and Anthes, venerated at Salerno on August 28th, we read that, “Felix, Bishop of Buzocense (Tubzacene) and with him Donatus and Adauctus, priests, Fortunatus, Caius, and Anthes” were martyred under Diocletian and Maximian, on the 28th August ; Felix and Adauctus on the Ostian road, near Rome ; Fortunatus and the rest at Salerno. Donatus, however, is poached from Otranto, where he is said to have been martyred on that day with eleven of his brothers.

From this it is clear that the same saints have been used over and over again, and made martyrs in different cities, and forged acts have been provided them.

A curious instance of the unscrupulous way in which the old and genuine acts were employed for the purpose of giving existence to local appropriation of martyrs, is found in another set of MSS. of the Acts of S. Felix, emanating

from Nola. In these MSS. the old acts are amplified by the addition of more questions and answers between judge and martyr; but this is too common a trick to deserve further notice. But the name of the priest of Tubzacene, Asser, and those of the lectors, Gyrus and Vitalis, are deliberately altered into Januarius, Fortunatus, and Septimius. The name of Agrigentum, in Sicily, to which S. Felix was conveyed first from Rome, is altered into Nola, and all the subsequent account of his being conveyed to Catania, Messina, and across the straits to Rhegium, and thence to Venossa, is expunged. Thus, with deliberate fraudulent intention, the scene of the martyrdom is transferred from Venossa to Nola.

S. PROCLUS, B. OF CONSTANTINOPLE.

(A.D. 446.)

[Roman Martyrology. Same day Constantinopolitan Kalendar and Menology of Basil. Other Menologies on Nov. 20; same day Russian Kalendar. Authorities:—Scattered notices in Socrates, and his own writings.]

S. PROCLUS, perhaps a native of Constantinople, was ordained deacon and then priest in that city. He was a devoted disciple of the great and glorious Chrysostom, according to George of Alexandria (7th century), the biographer of S. John Chrysostom, who tells a strange story of the saint: That a noble, who was out of favour at court, sought opportunity in the evening to consult the great prelate. S. Proclus received him, and went to the door of the chamber of S. John Chrysostom, but, hearing voices within, he peeped through a crack, and saw the saint in close converse with a stately and grave stranger. He therefore went back to the noble, and bade him wait till the visitor departed. But the conversation lasted all night, till the hour of matins, when

Chrysostom came forth, and Proclus learned that his companion had been S. Paul, explaining to him difficult passages in his writings. This story, told in the 7th century, is perhaps so far to be trusted as recording the fact that Proclus was at one time intimate with Chrysostom.

S. Proclus was ordained by Atticus of Constantinople, and acted as his secretary. On the death of Atticus, the name of Proclus was mentioned as his successor, but Sisinnius was the more popular candidate, and was raised to the throne of New Rome in 426. Sisinnius consecrated Proclus to the see of Cyzicus in 427, on the death of Eleusius, claiming a right over this suffragan see which the people of Cyzicus were unwilling to admit; for they proceeded forthwith to the election of a bishop, and chose Dalmatius, an ascetic. As he was rejected by the see to which he had been consecrated, Proclus was obliged to remain at Constantinople, where he devoted himself to preaching.

Sisinnius survived his appointment to the bishopric of Constantinople scarce two years; and on his death the ecclesiastics of the city manifested such rivalry, some wishing to elect Proclus, others Philip, an ecclesiastical historian, that the emperors resolved to appoint a stranger to the important throne. They therefore called to the patriarchal see a man destined to acquire fame as a heresiarch. This man was Nestorius, a native of Cilicia, fluent of speech, with musical voice, but with a harsh, unforgiving temper. No sooner was he ordained than he made the appeal to the emperor, "Give me, my prince, the earth purged of heretics, and I will give you Heaven as a reward. Assist me in destroying heretics, and I will assist you in conquering the Persians."

Five days after his elevation he set fire to the church of the Arians. The Novatians, and then the Quartodecimans felt his persecuting zeal; great multitudes of the latter were

massacred by the people, whom he stirred up by his intemperate denunciations. The emperor, at his request, closed the churches of the Macedonians, because they had assassinated Antony, Bishop of Germa, who had cruelly persecuted them.

Nestorius had brought with him from Antioch a priest named Anastasius, for whom he professed the highest esteem, and whom he consulted on matters of moment, and on whose theological assertions he relied for the formation of his own opinions. Nestorius was, as Socrates tells us, not a man of learning. In fact he was disgracefully ignorant. Being a facile speaker, and having a certain aptitude for catching salient points in theology, and putting them in a popular light, he was led to "despise the drudgery of careful study of the ancient expositors, and puffed himself up with a vain confidence in his own powers."

Anastasius was preaching one day in the great church at Constantinople when he used the words, "Let no one call Mary *Theotocos* (Mother of God); for Mary was but a woman, and it is impossible that God should be born of a woman." These words created a great sensation, for Anastasius seemed to be denying the Godhead of Christ, when he disputed the right of Mary to this title.

Nestorius finding minds in a ferment, took the side of his favourite, and defended a doctrine he had probably never before carefully thought over.

Socrates entirely acquits him of any wish to deny Our Lord's divinity, but thinks that he was carried away by his natural fluency, and his want of theological training.

Proclus, who preached on the next festival in honour of the Blessed Virgin, before Nestorius, took the Incarnation as his theme. After speaking of S. Mary in glowing language, as the spiritual Paradise of the Second Adam, the bush burning and unconsumed, the cloud that bore "the Cherub-

throned," the fleece filled with heavenly dew, he passed on to the practical bearings of the Catholic doctrine. "If the Word had not dwelt in the womb, flesh had never sat down on the holy throne. It was necessary, either that the doom of death should be executed on all, for all have sinned, or that such a price should be paid in exchange as could fully claim their release. Man could not save, for he was under the pressure of the debt of sin. An angel could not redeem humanity, for he had lacked such a ransom as was needed. One only course remained, that the sinless God should die for sinners. . . . It was God who out of His compassion became Man. We do not proclaim a man deified, but we confess a God incarnate. The self-same was in the Father's bosom and in the Virgin's womb; in a Mother's arms, and on the wings of the wind. He was adored by angels while He sat at meat with publicans. . . . The servant buffeted Him, and creation shuddered. . . . He was laid in the tomb, and He spread out the Heavens as a curtain. O the mystery! I see the miracles, and I proclaim the Godhead. I see the sufferings, and I deny not the manhood. He who ransomed us, O Jews! is not mere man. Nor, O Manichæans! is He mere God destitute of human nature. If Christ is one, and God the Word is one, then there is now not a Trinity, but a Quaternity, O heretic!"

Amid the applause which hailed this sermon Nestorius rose from his patriarchal throne, and stated with vehemence his view of the matter. He admitted the phrase, "One Son," in the sense, obviously unreal, that the Word was joined to the Son of Mary; but he urged that to speak of God as Virgin-born would encourage the notion of His being an inferior deity, and give reason to the objection of the heathen, "I cannot adore a God who was born and died." He dwelt on the omnipotence, the glory, and all the transcendent attributes of God the Creator, and of God the

Redeemer. "And can this God have a mother?" he asked. "The heathen notion of a God born of a mortal mother is directly confuted by S. Paul, who declares that the Lord was without father and without mother. Could a creature bear the Uncreated? Could the Word, which was with the Father before the worlds, become a new-born infant? The human nature alone was born of the Virgin; that which is of the flesh is flesh. The Manhood was the instrument of the Divine purposes, the outward and visible vesture of the Invisible. God was incarnate, indeed, but God died not; His death was but the casting off the weeds of mortality, which He had assumed for a time."

It is evident that his mind was confused, and he did not clearly see either what he was combating, or whither he was being drawn. As Socrates says, he objected to the expression, "Theotocos," though he did not object to the doctrine it involved. In another sermon he argued, that as the Baptist was filled with the Spirit from the womb, yet Elizabeth was not called the Spirit's mother, so neither could Mary be called the mother of God. Here his confusion of ideas had led him to distinctly heretical statements. For his theory as thus formulated, made of Christ not Incarnate God, but the chiefest of saints.

In subsequent sermons he contended that He who is called God could not be man's high priest; that He who "held the circle of the earth" could not be wrapped in grave-clothes, and that the Sustainer of all things could not rise from the dead.

Nestorius, it was plain, denied the real unity of Christ's Person.

We need not follow the history of this heresy further than as it affects the life of S. Proclus.

The Council of Ephesus met in 431 to condemn Nestorius. He was deposed from his see, after his bitter

parting exclamation in the synod, "I cannot term Him God who was two or three months old. I am clear of your blood, henceforth I come no more among you."

Again there was a vacancy in the see of Constantinople, and once more rival parties contended for Proclus or Philip. Proclus would probably have been elected, had it not been represented that ecclesiastical canons forbade the translation of a bishop from one see to another. True Proclus had never exercised jurisdiction in Cyzicus, but the objection was felt to be serious, and one named Maximian was elevated to the throne of the patriarchal see.

Maximian having peacefully governed the Church of Byzantium for two years and five months, died on the 12th April, 434. By this time the unreality of the objection raised against Proclus had been generally admitted, and he was raised with general consent to the bishopric of Constantinople.

"In moral excellence," says Socrates, "he had few equals; for having been trained by Atticus, he was a zealous imitator of all that prelate's virtues. His patience, however, greatly exceeded that of his master, who occasionally exercised severities upon heretics; for Proclus was gentle towards everybody, being convinced that kindness is far more effective than violence in advancing the cause of truth. Resolving, therefore, to vex and harass no heretics whatever, he restored in his person to the Church that mild and benignant dignity of character which had so often before been unhappily violated. In this respect he followed the example of the Emperor Theodosius; for as that emperor had determined never to exercise his imperial authority against criminals, so had Proclus likewise purposed not to disquiet those who entertained other sentiments than his own on divine matters. For these reasons the emperor had the highest esteem for Proclus. Indeed, he himself was a

pattern to all true prelates, and never approved of those who attempted to persecute others."

Proclus must have been of rarely lovable and beautiful character, a striking contrast, through his humility and tenderness to those in error, with the proud and persecuting Nestorius.

The Nestorians, forbidden to circulate the works of the deposed patriarch, caused those of Theodore of Mopsuestia to be widely dispersed. They were translated into Syriac by Ibas, a priest of Edessa, and into Persian by Maris, Bishop of Ardaschir. Barsumas, metropolitan of Nisibis, eagerly embraced the views of Nestorius, and won the confidence of the Persian king by his hostility to "the faith of the Romans," and became the great propagator of Nestorianism in the East. Rabbulas, Bishop of Edessa, and Acacius of Melitene, in Armenia, seeing the spread of Nestorianism, wrote to the bishops of Armenia, warning them not to admit the books of Theodore of Mopsuestia and Diodorus of Tarsus, as tainted with heresy. The bishops of Cilicia were indignant at this condemnation of books by a luminary of the Cilician Church, a man whose memory they revered, and who had died in full communion of the Church. They wrote to protest that Rabbulas and Acacius acted with precipitation, and out of a spirit of rivalry and cavilling. The prelates of Armenia, eager to slight the Cilicians, sent two priests to Proclus with the books of Theodore, and urged him to pass a condemnation on them and on Theodore by name. This called forth from Proclus the celebrated doctrinal epistle which has since been called the "Tome of S. Proclus."

Addressing himself to the bishops, priests, and abbots of Armenia, the patriarch of Constantinople condemned certain false views which Theodore had given utterance to, but without naming him, using his characteristic reticence for

the sake of charity, and in the hopes of allaying the irritation; seeing, no doubt, that private and provincial jealousies stimulated the opposed parties quite as much as zeal for orthodoxy.

Proclus then stated in clear terms the Catholic faith as to the One Person and Two Natures. He affirmed "one Incarnate Person" (not nature) "of God the Word;" denied any conversion of the Godhead into flesh; observed that Christ never had a human personality apart from the Divine Personality; adduced the growth in wisdom and stature, the weariness by the well, the sleep in the ship, as proving the true Manhood, which was needful for the work of our salvation. He urged the Armenians to let "no man spoil them through philosophy and vain deceit," and to stand fast in the faith of Nicæa, as taught by Basil, Gregory, "and others like-minded, whose names were in the book of life." He appended to his letter some Nestorian passages which he deemed worthy of condemnation; and he sent both papers in the first instance to John of Antioch, desiring him to accept and subscribe his statements, and to induce Ibas, who had now succeeded Rabbulas at Edessa, to do likewise.

Proclus, a lover equally of peace and of truth, had done his utmost to avoid wounding the susceptibilities of the Cilician bishops, jealous of the honour of Theodore and Diodorus, and at the same time to state the true doctrine, and point out where error lay.

But the jealousy of the Armenians was not satisfied with this. They sought not so much the establishment of the truth as the humiliation of the Cilicians, and the bearers of the answer of Proclus surreptitiously inserted the name of Theodore as the author of the censured passages.

The bishops of the patriarchate of Antioch, on receiving this garbled Tome, while they fully accepted the doctrine of Proclus, declined to condemn a deceased prelate on ac-

count of questionable expressions, quoted, they said, apart from the context, and capable of a sense which would harmonize them with the language of eminent fathers. Still less, they urged, could they anathematize such a man as Theodore, who had done good service against Apollinarianism, and whose memory was so widely honoured.

Proclus assured them in a letter that he had not wished for a condemnation of Theodore by name; but that he hoped they would condemn the propositions without naming the author. S. Cyril of Alexandria had thought likewise that it was undesirable to demand the former, but that, seeing the progress made by Nestorianism, it was necessary to insist on the latter. But the Easterns would not condemn Theodore's propositions for fear of seeming to put the writer under ban.

Proclus, who had been moved by the unscrupulous Armenians to take action in the matter against his better judgment, allowed the matter to drop, and Theodosius signified his wish that the memory of the dead should be preserved from censure.

But the miserable strife over a dead man's good name did not end thus; it was stirred again and again, till Theodore of Mopsuestia was finally anathematized in the Council of Constantinople in 553, more than a century after the death of the gentle Proclus.

His kindly nature led him shortly after into committing a mistake. A bishop named Athanasius arrived at Constantinople, and complained that his rebellious clergy had ejected him from his diocese of Perrha in the patriarchate of Antioch. He was a plausible man, and stated his case so favourably that Proclus was deceived, thought the man unjustly treated, and wrote to Domnus of Antioch in his favour, requesting him to punish those who had calumniated Athanasius, and had erased his name from the diptychs.

Domnus convened a synod at Antioch, and the assembled bishops, having the facts of the case before them, came to a very different conclusion on the merits of the case from Proclus; the bishops unanimously condemned Athanasius for having appealed beyond his own proper metropolitan, where his case could be inquired into. It turned out that he had himself, in writing, resigned his see; that, when summoned by his metropolitan, he had been contumacious; and that his clergy had not ejected him, but he had deserted them. A monk named Sabinian was placed in the room of Athanasius; but the latter, by help of the Ephesian Latrocinium and Dioscorus of Alexandria, in 449 re-claimed his see, and was re-instituted. Sabinian appealed to the Council of Chalcedon in 451, and the council decided that Sabinian should remain provisionally on the throne of Perrha, till the Archbishop of Antioch had examined into the charges against Athanasius. If they were true, he was to remain deposed, and be delivered over to the civil tribunals, but if false, he was to be reinstated at Perrha.

In 439, according to Socrates, "Proclus the bishop undertook the performance of an act, for which there was no precedent among the ancient prelates. Firmus, Bishop of Cæsarea, in Cappadocia, being dead, the inhabitants of that place came to Constantinople to consult Proclus about the appointment of some one to succeed him. While Proclus was considering whom he should prefer to that see, it so happened that all the senators came to the church to visit him on the Saturday; among whom was Thalassius, the governor of Illyricum. But although it was rumoured that the emperor was about to entrust him with the government of the eastern parts, Proclus laid hands on him and ordained him bishop of Cæsarea, instead of his being constituted prefectorian prefect; so flourishing was the state of the Church at this time." The appointment was

not a happy one, for Thalasius eventually took side with Dioscorus, and favoured Eutychanism.

Theophanes Isaacius, who died in 817, and therefore wrote some three hundred and fifty years after the death of Proclus, relates a legend of Proclus, which may be taken for what it is worth. Of course no historian of the time mentions it.

During the time that Proclus was patriarch an earthquake shook the east and west alike, and great loss of life ensued. The inhabitants of Constantinople, alarmed at the falling houses, deserted the town, and with the emperor and patriarch, took refuge outside the city. There they offered up prayers and litanies. In the midst of their supplications a violent shock made itself felt, and the force of the shock jerked a boy up into the air, high over the heads of the people, and indeed, beyond their sight. He fell shortly after, uninjured, and assured the people that he had been jerked into heaven, where he had heard angels chanting the Trisagion, and was bidden teach them on earth to do the same. Proclus, hearing this, ordered at once that the Thrice-Holy should be sung. Thereupon the earthquake ceased. The boy did not recover the shock of his fall from such an elevation, but died, and was buried in the church of Irene.

S. Proclus had the proud honour of translating the remains of S. John Chrysostom from their obscure resting-place in Cumana to Constantinople. On January 27, 438, the solemn transfer to his ancient home was performed at the desire and by the advice of Proclus. The Bosphorus was in a blaze of light; the whole city seemed to pour forth all its inhabitants, the emperor, who had been Chrysostom's godson, put his face close to the coffin, and besought the departed soul to forgive Arcadius and Eudoxia, who had banished and ill-treated him.

Until that memorable day, a small remnant of Joannites had kept aloof from all the bishops of Constantinople, whether Catholic or heterodox; they now, as if satisfied with the reparation made to the saint, recognized Proclus as their pastor.

It is touching to see the venerable Proclus, whenever he appears on the surface of history, labouring for peace, to heal divisions, and it makes us regret that no ancient biography of the saint exists. He died in July, 446. "Blessed are the peacemakers, for they shall be called the Children of God."

S. CADFARCH, C.

(MIDDLE OF 6TH CENTURY.)

[Anciently in Montgomery on this day.]

S. CADFARCH, brother of S. Thangwn and of S. Maethlu, was the son of Caradoc Vreichvras, and grandson of Llyr Merini. He is said to have founded a church at Penegos, after having studied and received the monastic habit under S. Iltyt. He founded another church at Abererch.

S. MAGLORIUS, B. OF DOL.

(A.D. 586.)

[Roman and Gallican Martyrologies. Wyon, Surius, Peter de Natalibus. Authority:—A Life full of fable, written not later than the 10th cent., in Mabillon, Acta SS. O.S.B., T. I.]

MAGLORIUS, in Welsh, Maelor, was born in Glamorgan-shire of a Breton father and a Welsh mother, and was a

relative of S. Samson.¹ At an early age he was sent to the monastery of Llantwit Major, under the government of S. Iltyt. After having finished his education there, he returned home. S. Samson ordained him deacon, and summoned him to Dol to assist him in his work, and take his place as abbot of Dol.² He was abbot for a great number of years. On the death of S. Samson, in 565, Maglorius succeeded him. He ruled the diocese with great rigour; lived the life of a monk in the midst of his brethren, and went round every part of his see preaching and establishing ecclesiastical discipline. His abbey he confided to S. Budoc, son of Count Goelo, who had received the habit from his hands.

Maglorius was very old, and weary of governing, and he prayed God to relieve him of his charge. One night an angel appeared to him and bade him confer his pastoral staff on Budoc. He then retired to a lonely place near the shore, but was pursued by such crowds of people that he was weary of his life. An opportunity of escape soon occurred. A count, named Soiesco, who owned the island of Jersey,³ was afflicted with leprosy. Maglorius healed him, and in gratitude the count gave him half the island of Jersey. As, however, the wild fowl and fish deserted the count's portion for that of the saint, he made Maglorius change with him. All the fish and fowl at once followed Maglorius. Then the count abandoned the whole island to the monks.

He died the year after the dreadful famine of 585, which Gregory of Tours describes.

The body of S. Maglorius was buried in his monastery in

¹ The father of Maglorius was Umbrapel, brother of Amwn Ddu, father of S. Samson; and his mother was the sister of Anna, daughter of Meurig ab Tewdrig, prince of Glamorgan.

² Kerfeunt, a suburb of Dol.

³ Sargo in the Life, but not Sark. Jersey received later from the Normans the name it now bears.

Jersey, but was removed in the 9th century to Lepon, near Deissant. Thence, for fear of the Normans, the relics were translated to Paris. They were buried in the garden of the superior of S. Magloire in 1793, but were exhumed again in 1797, and placed in the church of Saint-Jacques-du-Haut-Pas.

S. MARTIN, AB. OF VERTOU.

(A.D. 601.)

[Roman and Gallican Martyrologies. Usuardus. Ado on Dec. 9. Same day the ancient Kalendar of the Abbey of S. Maen. Authority:— A Life written by an unknown author. A second Life, somewhat later, by another unknown author, with a book of miracles wrought by the saint. This latter Life and collection of miracles was written at the end of the 9th cent.]

ACCORDING to the earliest and most trustworthy Life of this saint, he was a native of Nantes, of noble birth, ordained deacon by Felix, bishop of that city (550-583), and sent to preach to the ignorant peasants of the neighbourhood. The chief seat of his labours was a city called by the second biographer, Herbadillo.¹ He could convert only his host and hostess. Every one else laughed at him. Then his wrath was kindled, and he bade his host and hostess flee for their lives, for God would overthrow the city. As they went forth, an earthquake rent the ground, the city was swallowed up, and the sea flowing in, converted the valley into a lake. The woman looked back and was turned into a pillar of stone. The story of submerged cities is common among all Celtic peoples. This incident is a combination of a national myth with the Scripture story of Lot's wife, to explain the existence of a rude stone obelisk or menhir on a Breton moor near the Lac de Grand Lieu.

¹ Herbauges is the name of a village on the Lac de Grand Lieu, which covers, or is supposed to cover, the submerged city; so Killarney lake flows over a city buried beneath its waters. A city lies under the sea near Dol.

Martin is said to have been sent for by a British king to heal his demoniac daughter. This is adopted from the history of S. Martin of Dumetum, near Braga, in Portugal, as told by Gregory of Tours. Martin of Brittany inhabited the forest of Dumen, near Nantes. Thus several of the acts of the Life of Martin of Dumetum have passed over to Martin of Dumen. He retired into the forest of Men-dhu, or Dhu-men (the Black Rock) and founded the abbey of Vertou. His staff, which he planted there, grew, and was regarded as miraculous till the 17th century, when it died. He founded a nunnery at Durieu. Ordericus Vitalis says that he established another at Bayeux which was called "Des Deux Jumeaux," because he restored to life there two twins who were dead. This was on his return from Britain, where he had cured the princess possessed with a devil. But the second biographer tells a wonderful story of the king giving Martin a marble slab for his altar, and this he launched on the sea, and stepping on the altar-slab sailed across the sea, coasted Finisterre, and brought it to anchor in the Loire.

The Martin who founded the convent at Bayeux must have been a different person. Our saint died at Durieu shortly after completing the building. The monks of Vertou went over to Durieu, and agreed with the nuns to take alternate nights in watching the body and chanting psalms over it. The nuns kept their wake, and resigned the following night-watch to the monks. When the nuns were in bed and asleep, the monks stole away, carrying off the body to Vertou, leaving one of their number in the church to shout the psalms for the dead at the top of his voice throughout the night, and thus prevent the nuns from suspecting that their treasure was being made away with.

The relics were scattered by the Calvinists in the 16th century. None now remain.

October 25.

- S. MINIATES, *M. at Florence*; A.D. 250.¹
 SS. CHRYSANTHUS AND DARIA, *MM. at Rome*; A.D. 283.
 SS. CRISPIN AND CRISPINIAN, *MM. at Soissons*; A.D. 285.
 SS. MARTYRIUS AND MARCIAN, *MM. at Constantinople*; A.D. 351.
 S. FRONTO, *B. of Perigeux*; 4th cent.
 SS. SPANUS, LUPUS, AND OTHERS, *MM. at Tours and Bourges*;
 4th or 5th cent.
 S. GAUDENTIUS, *B. of Brescia*; circ. A.D. 410.
 S. BONIFACE I., *Pope, C. at Rome*; A.D. 422.
 SS. CANNA, SADWREN, AND CRALLO, *CC. in Wales*, 6th cent.
 S. CAIDIN, *C. in Ireland*; 6th cent.
 S. MARNOCK, *B.C. at Kilmarnock in Scotland*.
 S. LASRIAN, *C. in Ireland*; circ. A.D. 650.
 S. GOUZNOU, *B. in Brittany*; circ. A.D. 675.
 S. MARGARET, *M. at Roskilde in Denmark*; A.D. 1176.
 B. LOUIS, *Count of Arnheim*; A.D. 1185.

SS. CHRYSANTHUS AND DARIA, MM.

(A.D. 283.)

[Modern Roman Martyrology on Oct. 25. By the Greeks on March 19. The marble Kalendar found at Naples, of the 9th cent., gives these saints on both days. Some copies of the Martyrology of Jerome on Aug. 12. Wandelbert on Oct. 13. Menology of Basil on Oct. 17. In many ancient Martyrologies of the West, however, on Nov. 29; the most ancient Kalendars have not their names, but in that of Gelasius they occur on Nov. 29. Also same day in the 10th cent. Kalendar of S. Martin at Trèves, and other Kalendars to the 13th cent. In Usuardus on Dec. 1. The two saints are mentioned in an epigram in their honour by Pope Damasus (366-384), when he restored and beautified their catacomb. The Acts, in Greek, are certainly old, but they are utterly untrustworthy. They pretend to have been written by Varinus and Armenius, brothers and priests, at the request of Pope Stephen (253-257). They are either a deliberate forgery, or, more probably, are an early Christian romance, which was not intended to serve any historical purpose, but was designed to take the place of the amatory romances of

¹ Acts wholly fabulous.

Achilles Tatius, Longinus, &c. The very title of "Chrysanthus and Daria" reminds one of the love romances of "Chæreas and Callirhoe," "Theagenes and Charicleia," "Daphnis and Chloe," "Clitopho and Leucippe," &c. The style is not unlike, and there reigns in this, as in the secular romances, the same indifference to history.

In the first place, the martyrs suffer under Numerian in 283, and the reigning pope at the time is S. Stephen, who, in fact, died in 257. Numerian, moreover, did not persecute. In the romance the martyrs are brought before the emperor in Rome. As it happens, Numerian never was in Rome. During his brief reign of eight or nine months, he was in the East. Celerinus is represented as the prefect of the city who condemns the martyrs. There was no prefect of that name either in the reign of Numerian or at any other time. A vestal virgin is given to Chrysanthus to wife—a glaring impossibility. Moreover, the Acts are charged with marvels like a fairy tale. It is possible that there may have been such martyrs as Chrysanthus and Daria, but it is more probable that readers of the popular romance came in time to treat as sober fact what was intended to be regarded as fiction only, and thus the imaginary hero and heroine of a story were enrolled in the Kalendar of Saints, their relics were sought and found, and they were invoked in prayer.]



THE Romance of Chrysanthus and Daria relates that there came a man of illustrious birth named Polemius from Alexandria to Rome and settled there in the reign of Numerian. He was received with honour by the Senate, and given by the emperor a seat "in curia Romana."¹ He had a son named Chrysanthus, highly educated, and addicted to the study of philosophy. Having greedily devoured all the books he could get hold of, he obtained at length the Gospels; on obtaining which he pronounced an eloquent but somewhat tedious discourse on the vanity of his former studies, addressed to himself, and containing wholesome moral exhortation, seasoned with quotations from the Gospels he was about for the first time to open.

Finding that, notwithstanding the brilliancy of his

¹ The whole statement is absurd.

parts, he required assistance for the understanding of the Scriptures, he had recourse to a priest named Carphorus, and taking up his abode with him for several months, was fully instructed in the articles of the Christian faith, and believing was baptized. Seven days after he began to preach Christ, to the surprise and indignation of his relatives, who complained to his father. The father, who seems to have neglected making inquiries as to the whereabouts of his son during the months he was with the Christian priest, now became actively interested in detaching him from the faith he had embraced.

Polemius, finding that the Christian priest with whom Chrysanthus had resided had not attended to the personal cleanliness of his son, in the miserable and squalid hovel he inhabited, ordered him to be washed and combed, and dressed in new and costly raiment, and to be introduced into the dining-room, where food was prepared, and five charming young girls were ready to minister to him. The maidens received a hint from the father beforehand, that unless "they succeeded by their jokes and blandishments in detaching Chrysanthus from the Christian faith, he would put them all to death by various modes of torture."¹

Stimulated by these words, the girls left nothing omitted to make Chrysanthus enjoy both his victuals and their society. But, we are assured, he looked on the delicate meats as dross, and on the damsels as a parcel of vipers. Some of the girls, more pert than the rest, or in greater terror of their lives should they fail, even approached their rosy lips to his cheek. This was more than Chrysanthus could bear; "esteeming their kisses as so many shots of arrows," he broke forth into a long, instructive, extempore effusion partaking equally of the nature of a prayer and of a sermon.

The maidens listened to this harangue at first with curiosity,

¹ Roman law would never have permitted him to carry his threat into execution.

then with indifference, and finally they yawned, stretched themselves on the soft couches, and went to sleep.

The servants of Polemius carried them into the open air, when they woke up, and being again urged to the assault, ventured once more into the banqueting hall, where Chrysanthus, nothing abashed by the effect of his harangue upon the audience, was declaiming to the deaf walls. They were scarcely returned within reach of the somnolent effects of the discourse, than the five lively girls again succumbed, and Polemius, looking in, found his son moralizing aloud over an audience which responded with snores.

The friends and acquaintance of Polemius, who had been awaiting the success of the experiment with breathless impatience, were taken into consultation, and assured the distressed father that the fit of slumber which oppressed the eyes of the maidens was the not infrequent result of Christian preaching—a magical power not obsolete even now—and a manifest proof of the necromantic arts practised by its professors, and advised him to marry his son to Daria, a young, beautiful, and accomplished virgin, dedicated to Vesta in her temple at Rome.¹

Accordingly, the beautiful Daria, adorned with jewels, but still more adorned by the natural charms of modesty and simplicity, was introduced to Chrysanthus, and the young man was informed coldly that this was the wife selected for him by his father and other relatives. Chrysanthus at once began a discussion with himself on the course he should pursue.

Daria waited patiently till the stream of words was exhausted, or at least was intermitted, to observe that she did not wish to force her society on any one who did not care for her, but that she was grieved at the tears of Polemius, and was desirous of bringing the young man back to the worship of the immortal gods.

¹ The author quite forgot that vestal virgins might not marry.

This last allusion unloosed the tongue of Chrysanthus from the momentary respite he had accorded it, and he entered into a long conversation, in which the talking was chiefly on his side, upon the vanity of idols, the non-existence of the heathen gods, and the excellency of the Christian religion.

After whole pages of talk, the two came to terms. Chrysanthus discovered that Daria was a good listener, and did not fall asleep and snore over his sermons like the giddy girls first sent to him, and Daria, tired of the seclusion of the temple of Vesta, probably thought Chrysanthus not as disagreeable a companion as she might have judged had her experience of men been wider. They settled between them to affect to fall in with the intentions of Polemius, and Daria readily consented to be baptized.

As soon as this was amicably settled, Polemius gave the newly married couple a comfortable lodging, and the honeymoon was spent in theological studies.

Chrysanthus, who had begun to preach seven days after his baptism, found insufficient scope for his abilities within the confines of his own house, and he began to address and convert numerous personages of distinction at Rome. Daria at the same time sought and convinced their wives and daughters.

They were accordingly denounced to Celerinus, prefect of the city,¹ who ordered their arrest, and committed them to safe custody in the hands of Claudius the tribune, who committing him to seventy soldiers, bade them make Chrysanthus sacrifice to Hercules, by fair means or by foul.

He was bound with cords as tightly as the soldiers could tie them, but suddenly, with a skill rivalled by eminent

¹ There never was a prefect of the city of that name. The name of this prefect occurs again in the Acts of S. Maurus, Nov. 22, also fabulous, and nowhere else. S. Maurus owes his fame only to the story of Chrysanthus and Daria.

conjurers in our own day, he shook himself, and they fell at his feet. The soldiers then put him in the stocks, and stretched his legs to the third hole. But suddenly the wood became mildewed, then rotten, and crumbled into dust before their eyes. Annoyed at this, the guards had recourse to the nearest cesspool, and washed Chrysanthus with the drainage of it. With the utmost composure he assured them that what they employed to befoul with was in fact otto of roses and essence of mille-fleurs.

The soldiers next had recourse to a barbarous expedient more congenial to the east than to the west.¹ They killed a calf, skinned it, and after having wrapped the raw hide round Chrysanthus, seated him in the sun, in the hopes of it contracting upon him as it dried, and suffocating him. But the calf's hide adapted itself as it shrank to the shape of Chrysanthus, and fitted him as if it were his natural skin.

It was now time for the puzzled soldiers to report progress to their tribune. Claudius learned their ill success with surprise, and thought it necessary himself to visit the prisoner, and see to the execution of justice upon him. The tribune accordingly arrived on the scene, and when he saw Chrysanthus seated composedly in the calf's skin, with his chains scattered about him, Claudius prostrated himself, and vowed that he could not withhold his conviction that the religion of Chrysanthus was true, and begged to be baptized. The seventy soldiers clamoured that they were in the same mind; the wife of Claudius, Hilaria, put in her word, that she too believed, for hearing of the marvels, with feminine curiosity she had run to the spot; and finally, Jason and Maurus, her two sons, who had accompanied her, gave in their adhesion to Christianity.

They were all speedily baptized, and after having been

¹ In the Golden Ass of Apuleius the robbers threaten to treat the captive Charite thus. Lib. vi.

instructed by Chrysanthus, with the utmost promptitude were brought before the Emperor Numerian, and decapitated. Their names occur in the Martyrologies. By express orders of Numerian, Chrysanthus was now thrust into the barathrum, a pit into which the drains of the prison discharged themselves. It was perfectly dark and smelt abominably. But no sooner was the martyr introduced than a supernatural light irradiated the abyss, and the stench was sublimated into exquisite odours.

Daria, by command of the emperor, was sent to a den of infamy; but a lion, escaping from the Flavian amphitheatre, undertook her defence, and, lying down at her feet, guarded her from intruders. The guardians of the damsel, profoundly ignorant of the circumstance that a lion had invaded the house, allowed a youth to enter her apartment. The lion, with a pat of the paw, knocked him down flat, and then looked up in the face of the martyr to inquire whether he was to kill and eat the man there, or suffer him to crawl away. Daria, with true magnanimity of spirit, suffered the youth to escape with his life, and he rushed forth howling that Daria was a goddess.

Some keepers from the amphitheatre now arrived to catch the lion. But the beast struck them down one after another, and arranged them in a pile on the floor, at the feet of Daria, one on top of the other. Daria then addressed them, and bade them promise to become Christians or she would suffer the lion, who kept his paw in readiness on the top of the heap, to eat them. The quaking pile of human beings, in more or less muffled tones, according as they lay at the top or bottom, took the pledge, and were allowed to depart.

Celerinus, the prefect, finding it impossible to get the lion out of the way, ordered the house and its contents to be consumed. Fire was accordingly applied, and the lion began to manifest uneasiness. Daria, compassionating his

alarm, gave him leave to depart, and the beast, after having solemnly bowed to her, escaped from the house and through the crowd, which parted, and did not venture to molest him. Now that the lion was gone, Daria was accessible, and the necessity for burning the house down over her head was obviated. The flames were accordingly extinguished, and she was conducted to the Emperor Numerian, and found her husband Chrysanthus already before the throne of the emperor. The two martyrs were put to various tortures, which in no way injured them, or even caused them momentary inconvenience, and Numerian in disgust sentenced them to be buried alive. A large sand-pit or quarry existed on the Salarian way. They were conducted thither, sand and stones were thrown upon them, and thus they perished.

If there were martyrs of the name of Chrysanthus and Daria, this last statement, that they were crushed in the arenaria, is probably all that is true about them in the Acts.

On the anniversary of their death, crowds of Christians came to the sand-pit to pray round their place of martyrdom. Numerian,¹ hearing of it, ordered the sand-rocks above to be detached, and all were crushed to death. Among the sufferers were the priest Diodorus and the deacon Maurinus.

The relics of the martyrs are tolerably numerous. The first translation of the bodies took place by Pope Paul I., about 761; a second by Paschal I., about A.D. 820. A third by Stephen V. in 886 to the Lateran.² The bodies of SS. Chrysanthus and Daria were translated in 844, however, to Münster Eifel, and an account of this translation, written by Wandelbert of Prüm, an eye-witness, exists. There the bodies rest to the present day. The jubilee of their translation was celebrated at Münster Eifel in 1848. The heads are in two reliquaries in the church, the bodies

¹ Numerian only reigned six or seven months. Here he reigns till the anniversary of the martyrdom.

² This is questioned by the Bollandists.

in one large reliquary in the crypt. The bodies of SS. Chrysanthus and Daria, given by Pope John X. to Berengarius, were also translated from Rome in 947 to Reggio. They are preserved there to this day. The bodies of SS. Chrysanthus and Daria, now at Münster Eifel, were given to the Emperor Lothair by Pope Sergius II. The entire bodies also at Oria, near Otranto, given by Pope Stephen VI. in 886. The bodies of SS. Chrysanthus and Daria, also at Salzburg, given in 860 by Pope Nicolas I. The bodies, also entire, in the Jesuit church at Naples, given by Clement VIII. in 1634; these, dressed up in silk and velvet and spangles, are visible behind glass at the present day. The body of S. Chrysanthus also at Vienna, given by Pope Urban VIII. in 1643, and received with great pomp by the Emperor Ferdinand III. and the Archduke Leopold.

In S. Peter's, Rome, are also some bones of S. Chrysanthus and an arm of S. Daria; other relics in the church of S. Paolo; some bones of both saints at Pavia in the Benedictine church of S. Helena; some more in S. Maria ad Perticas; some at Welckerath in the diocese of Trèves. According to Gregory of Tours, the relics of these saints were anciently in Gaul. Some relics also at Cologne.

SS. CRISPIN AND CRISPINIAN, M.M.

(A.D. 285.)

[Nearly all Latin Martyrologies. Roman, Gallican, York, Salisbury, and Hereford. Anglican Reformed, S. Crispin alone. Authority:—The Acts, older than the 9th cent., in which Florus gives an epitome of them. They are so mixed up with fabulous matter that it is impossible to form an opinion on their historical value. They were probably written from popular tradition in 649, when the relics were translated by Anseric, B. of Soissons.]

SS. CRISPIN and Crispinian, said to have been brothers, natives of Rome, exercised the trade of shoemakers at Soissons.

In 284 Maximinus Hercules proceeded against the Bagaudæ, and having punished them for their revolt, came to Soissons. Among the Bagaudæ there had been, no doubt, Christians, and the Cæsar was inflamed with anger against those who followed the religion of Christ. Crispin and Crispinian were denounced to him, and he ordered Rictiovarus, prefect of the Gauls, to try and punish them. At Soissons is shown now the place where they are traditionally said to have been imprisoned. An abbey called Saint Crépin en Chaie (*in cavea*) was built on the spot.

Rictiovarus ordered them to execution by the sword, and their bodies to be cast into the common sewers. This is probably all that can be said with truth of the martyrdom; but the Acts are full of apocryphal matter, which, as it has supplied artists with subjects for their brushes, it is necessary here to detail. The judge, then, ordered the two brothers first to have spills of wood thrust between their nails and the quick. Then S. Crispin and S. Crispinian prayed, and instantly the spills started out of their fingers, and turning in the air, rushed at their tormentors and stabbed them, so that several fell dead on the spot and others died soon after of their wounds. Then Rictiovarus commanded a couple of mill-stones to be hung round the necks of the martyrs, and that they should be cast into the river Aisne. S. Crispin and his brother swam across without feeling the slightest inconvenience from the mill-stones.

He then had boiling lead poured over them, but that refreshed rather than injured the indomitable shoemaker martyrs. Then pitch, oil, and fat were stewed together, and they were plunged in the bubbling caldron. This failed to injure them, therefore Rictiovarus, disgusted at his want of success, pitched himself headforemost into the fire under the caldron, and stifled his dissatisfaction in the flames.

Seeing their chief persecutor thus disposed of, the martyrs

placidly devoted their necks to the sword, and their heads were struck off without difficulty by the executioner.

One may be quite sure, when in the Acts of the Martyrs a series of tortures and miraculous cures leads up to a decapitation, that all but the decapitation is a pure invention of the writer.

The bodies of the martyrs are said to have been buried where afterwards stood the church of S. Crépin-le-Petit. It is customary at Soissons at Rogations for the procession to pass along the Rue de la Congrégation, and halt before the house No. 14, which occupies the site of this old chapel, and there to chant an antiphon and collect of SS. Crispin and Crispinian.

The Roman Martyrology says on October 25th, "At Soissons in Gaul, the holy martyrs Crispin and Crispinian, Roman nobles, whose bodies were afterwards translated to Rome, and buried honourably in the church of S. Laurence 'in pane et perna.'" This translation took place in the 9th century. The bodies were also translated to Osnabrück, in Westphalia, by Charlemagne, in the 8th century, where the pact of the Translation is annually observed on June 20th, with office approved by the Sacred Congregation of Rites. However, the church at Soissons exhibited during the Middle Ages, if not all the bones of the saints, at least a considerable number of them. All that has been preserved of the relics at Soissons since the Revolution are a portion of the skull, a thigh-bone, and some particles of bone. Other relics are at Falda.

SS. Crispin and Crispinian are regarded as the patrons of shoemakers. In art they are represented with the symbols of their trade; sometimes with mill-stones hung round their necks.

S. FRONTO, B. OF PERIGUEUX.

(4TH CENT.)

[Ado, Usuardus, Hrabanus. Gallican and Roman Martyrologies. Authority :—The Apocryphal Acts attributed to Sebalus, B. of Perigueux, in the 10th cent., but probably later. There are other and still later, but hardly more worthless, versions.]

THE ambition of some of the Churches in Gaul to claim as their founders delegates from S. Peter, has led them to antedate the first bishops of their sees by several centuries. Thus S. Dionysius of Paris, S. Martial of Limoges, S. Regulus of Senlis, S. Lucian of Beauvais, S. Nicasius of Rheims, S. Taurinus of Evreux, have been thrown back from their proper centuries, the 3rd or 4th, to the times of the Apostles.

There is no date of any bishop of Perigueux that can be determined before Paternus, an Arian, who assisted at the Council of Beziers in 356. He was deposed in 362. Gregory of Tours mentions a Pegasius, but the first Catholic bishop who has a fixed date is Chronopius, who built a church in honour of his predecessor, S. Fronto, in 511.

It is probable, as Perigueux had an Arian bishop in 356, that Fronto preceded him by a few years, the succession being S. Fronto, Aignan, and then Paternus.

However, the legend writers of Perigueux have spun a web of romance about Fronto, which in outline is as follows :—

S. Fronto, of the tribe of Juda, was born of a father named Simeon, and a mother, Frontonia, in the region of Lycaonia. Hearing of our Lord's miracles, he came to Him, believed, and was baptized by S. Peter, and was one of the seventy-two disciples of Christ. He was present at the Last Supper and was a witness of the Resurrection. After

the Assumption of Our Lady, he accompanied S. Peter to Antioch, and thence to Rome. He was sent by the Prince of the Apostles to preach the Word in Aquitain, and went thither accompanied by his disciple George, who, however, died on the way. Fronto returned in distress to S. Peter, who gave him his stick, and bade him lay it on the body of the dead man. He did so, and George revived.

The same story is told of S. Maternus of Trèves, another disciple of S. Peter, according to fable, and of S. Martial of Limoges.¹

On arriving at Valence, George was left there as bishop, and S. Fronto went forward to Perigueux with another disciple, S. Aignan. Arrived at his destination, he liberated a maniac from the demon who possessed him, and a noble matron, named Maximilla, was so impressed by this miracle that she requested to be baptized. Her husband, Chilperic, had long been suffering from paralysis, but at the prayer of Fronto he was healed. Many others believed, and Fronto thereupon built and dedicated the church of S. Stephen, and established in it seventy-two clerks, who should sing the praises of God therein, day and night.

In Perigueux was a temple of Venus. Fronto entered it and broke down the idol of the goddess; whereupon a dragon flew out of the image, and seven men were suffocated by the pestilential breath of the monster. The dragon then proceeded to whip all the worshippers of Venus with its tail, till Fronto, by the sign of the cross, forced it to decamp. Then he cured the bruises of those whom the dragon had scourged, and revived those killed by its breath.

Shortly after, A.D. 44, the island of Britain was subjected to the Roman arms. Claudius sent his kinsman, called Squire,² son of the Roman senator, Amabilis, into Aquitain,

¹ See Sept. 14, p. 230. Some rivalry is exhibited by the churches of Trèves, Limoges, and Perigueux as to which possessed and gave credence to this story originally, each apparently being jealous of the honour of having concocted the apocryphal incident.

² Squirus; in one codex, Sequirus.

to reduce that island to obedience to the empire. Squire, on reaching Perigueux, was much shocked to see the ruin which had befallen the temples, and by his command Fronto, and his companions, Frontasius, Severinus, Severian, and Silanus, were brought before him, and he ordered the immediate execution of the bishop. But when the executioner hacked, the neck of Fronto became as marble, and turned the edge of the sword. The executioner went raving mad, and tore himself to pieces with his own teeth. A blaze of light surrounded the confessors, and Squire and his company, in a panic, scampered out of the theatre as fast as their legs could carry them. There was prospect of a riot, as the people were devoted to Fronto; accordingly, the bishop deemed it advisable to depart, leaving Calepodius the priest in charge during his temporary absence.

Having preached at Brantôme, Angoulême, and Saintes, Fronto came to Bordeaux, where he was arrested by the Count Sigebert, but as the Saint cured him of paralysis the Count allowed him to build and consecrate there a church to S. Stephen, and at Blaye one to S. Saviour. He slew a dragon at Neuilly Saint-Front, and there the saint built a church. On the day of Pentecost, as he was about to say mass, it was ascertained that there was no wine. Then he prayed, and suddenly there came in glory a dazzling white dove, bearing a vial full of wine in its beak, and gave it to the saint.¹ The vial was ever after retained in the church of Neuilly as a sacred relic.

Going east he fell in with a Duke of Lorraine,² and converted him. Then Clement, Bishop of Metz, in Lorraine, invited him to his city. After having stayed some while with him, Fronto went on to Limoges, and slew another dragon at Nogent. After this he retired to a desert, where

¹ An incident adapted from the myth of the Sangreal. See S. Remigius, p. 19.

² Dux nomine Lotharingus; probably for Dux Lotharingiæ, the proper name would be Lotharius.

he soon became very hungry, and would have perished, had not his old persecutor, Squire, being forewarned of God in a dream, laden seventy camels with provisions, and sent them to him. Squire, brought at last to his senses, now received baptism. Sigebert of Bordeaux was not slow to follow his lead, for an astonishing miracle served to convince the most sceptical. On the day that Fronto re-entered Perigueux, a woman was engaged in washing her baby. After the custom of the period, happily now discontinued, she put it in a kettle over the fire, intending, of course, to remove the vessel with water and baby when warmed to a blood-heat. But as Fronto passed, the woman rushed forth and forgot her baby, and, excited by the procession and concourse, did not return for half an hour, and then it was to find the water boiling furiously in the kettle, and the baby sitting up and crowing unconcerned in its scalding bath.

One day S. Fronto saw in vision his master, S. Peter, dying on his cross, and S. Paul laying down his head for the sword. He accordingly built a church to their honour, and shortly after died, as the Acts say, "forty-two years after the Resurrection of our Lord, in the second year of Vespasian."

The second year of Vespasian is A.D. 70; but this is a trifle. It is noteworthy that in the Life of S. Fronto we have nobles with Frank names, Sigebert and Chilperic, and a Duke of Lotharingia, or Duke Lothair. The Franks had hardly established themselves in Gaul with dukes and counts till the end of the 4th century. Lotharingia received its name from Lothair II., who died in 869. But the Life is so full of absurdities and impossibilities that no conclusions as to date can be drawn from the names introduced, except to discredit the whole.

Some relics are still preserved in the Cathedral of Perigueux.

S. GAUDENTIUS, B. OF BRESCIA.

(ABOUT A.D. 410.)

[Not in any ancient Martyrology ; first found in that of Castellani. Modern Roman Martyrology, inserted by Baronius. Authorities :— Notice in his own sermons, a letter of S. Chrysostom, mention in the Life of S. Chrysostom, &c.]

UNFORTUNATELY but little is known of this prelate. On the death of S. Philastrius, Bishop of Brescia, he was chosen and ordained, against his will, by S. Ambrose of Milan. He was perhaps a native of Brescia, probably a clerk under S. Philastrius. He was sent in 405 by Pope Innocent to Constantinople with letters from the Pope and from Honorius to the feeble Arcadius, remonstrating with him for his treatment of S. John Chrysostom, then languishing in exile among the snows of Cucusus, and demanding that a council should be assembled at Thessalonica.

Gaudentius is chiefly known by his Paschal Sermons to the newly baptized. The date of his death is uncertain ; it is put by some as late as 427, but it took place more probably about 410.

He built and dedicated a church at Brescia about A.D. 400, which he called the "Council of the Saints." This church he enriched with relics of a great number of saints.

His body rests in the church of S. John at Brescia.

S. BONIFACE I., POPE.

(A.D. 422.)

[Modern Roman Martyrology. The Martyrology of Jerome has only the day of his Ordination, Dec. 29. Not in Ado or Usuardus. Authorities :—Anastasius Bibliothecarius, a rescript of Symmachus, &c.]

THE death of Pope Zosimus, December 26, 418, gave occasion to the third contested election for the see of Rome. The unsettled form of the election, and the undefined rights of the electors, could not but give rise to strife. The absolute nomination by the clergy would have been no security against contested elections; for in every double election a large party of the clergy was ranged on either side, and formed the rival factions. A certain assent of the people was still considered necessary, but to some extent their right as electors had probably been curtailed since the bloody and unseemly conflicts which had desecrated the election of Damasus. But still the people exercised great power in an election, had a voice, and used both at times with violence and noise.

On the death of Zosimus, some of the clergy chose the Archdeacon Eulalius in the Lateran Church; on the same day, a larger number met in the church of S. Theodora, and elected the priest Boniface. Three bishops, among whom was the Bishop of Ostia, either compelled, it was said, or yielding through the weakness of old age, consecrated Eulalius. Boniface was inaugurated by nine bishops in the presence of seventy priests, in the church of S. Marcellus. Rome might apprehend the return of those terrible and bloody days which marked the elevation of Damasus.

The prefect of Rome was Symmachus, son of the eloquent orator who had defended with so much energy the lost cause

of paganism. He wrote to Honorius, the emperor, then at Milan, asking instructions, but showing an inclination towards Eulalius. Honorius, swayed by Placidia, then enjoying the smiles of her senseless brother and directing his counsels, ordered Boniface at once to appear before the imperial court at Ravenna. The mandate reached him when he was performing his sacred functions outside the city. The people mistook the purpose of the approach of the officers of the prefect, and maltreated them. The gates of Rome were closed upon Boniface, and Eulalius, in great state, amid the acclamations of part, at least, of the people, took possession of S. Peter's.

But the party of Boniface had found a mouthpiece in the ambitious Placidia. A petition was forwarded to Ravenna from the priests of the party of Boniface, announcing that they were ready to accompany him to the throne of the emperor and submit to his judgment the rival claims of the candidates.

Honorius issued a rescript, which required both Boniface and Eulalius to remain outside Rome till the cause could be decided by a synod of bishops from Italy, Gaul, and Africa.

In the meantime, as the Roman people could not be deprived of the solemn rites of Easter, Achilleus, Bishop of Spoleto, was ordered to officiate during the vacancy. Eulalius, with ill-considered precipitancy, burst by night into the Lateran church, at the head of his party, and, in contempt of the emperor's orders, celebrated therein the Easter rites. This act sealed his fate. It was too flagrant a defiance of imperial commands to be passed over. Symmachus abandoned the cause of one whom he regarded as rebellious, forcibly drove him from the city, and threatened his followers with confiscation, banishment, and death. The party of Eulalius melted away through fear of the penalties,

and Boniface took possession of the pontifical throne without further contest. He was the son of a Roman priest, Jucundus, amiable and mild, advanced in age, and blameless of life. Wisely anxious to prevent, as far as possible, the scandals, and even crimes, in which he had been so nearly involved, he addressed the emperor, urging him to enact a law, a civil law, which should restrain ecclesiastical ambition, and coerce those who aspired to obtain by intrigue what ought to be the reward of piety and sanctity.

Honorius issued an edict, that in the case of a contested election, both the rival candidates should be excluded from office, and a new appointment be made.

Boniface promulgated a decree that no woman or nun should touch the altar-pall or handle a censer. No slave or debtor was thenceforth to be invested with the clerical office. He founded an oratory in the cemetery of S. Felicitas, and adorned her sepulchre with marble, and supplied it with crowns of light and silver vessels for the Eucharist.

After a brief pontificate of three years and eight months he died, and was buried in the oratory of S. Felicitas he had built. S. Boniface first introduced the "Gloria in Excelsis" into the mass, to be said on Maundy Thursday in thanksgiving for the reconciliation of penitents which took place on that day. In the Sacramentary of Gregory the Great it was afterwards ordered to be said only by a bishop on Sundays and festivals, and by priests never except at Easter.

S. MARNOCK, B.

(6TH CENT.)

[Scottish Kalendars. Aberdeen Breviary.]

THIS saint was a disciple of S. Brendan, and is mentioned in all the lives of him. He died at Kilmarnock in Cuningham, where he had a cell. The Aberdeen Breviary gives a collect for him, but no account of his life

S. GOEZNOU, B.

(ABOUT A.D. 675.)

[Venerated in Brittany, in the dioceses of Léon, Dol, Quimper, and Saint-Brieuc. Authorities :—A Life written by William, chaplain to Eudo, Bishop of Léon, in 1019. Of this Albert le Grand has given a free French version. The original is lost in its entirety, but portions remain in the nine lections of the office for the church of Dol. Albert le Grand used also the MS. legendaries of the cathedral of Léon and the church of N.D. de Folgoat. The Acts of the saint are preserved in the ancient breviary of Léon, pub. in 1736, and in that of Dol of 1770, and that of S. Brieuc.]

S. GOEZNOU¹ was a native of Britain, probably of Cornwall, where his name, perhaps, remains as Gwinear. His father's name was Tugdon (the Cornish S. Tudy?), his elder brother Magan (the Cornish S. Maughan), and his sister Tugdona. They sold their possessions and gave the proceeds to the poor, and then crossed into Brittany, and arrived in the port of Brest. The wife of Tugdon was dead before they left Britain. S. Magan found a hermitage at the place now called Loc-Magan, in the parish of Plouguin. His sister

¹ Various called Goednonus, Goueznonus, Guidnous, Goeznovæus.

retreated to a monastery of women at Loc-Ronan ar Fanq, now S. Renan. S. Tugdun settled in a little cell at Guy-pavas, and S. Goeznou chose as his habitation land not far distant from Brest, where he built himself an oratory and cabin. The Con-mawr, or prince of that neighbourhood, having lighted on the hermitage of Goeznou one day when hunting, offered to give the saint as much land as he could surround with a ditch in a day. Goeznou took a fork, walked drawing it after him, and enclosed a league and a half of land, the fork as it trailed drawing a deep furrow and throwing up an embankment. This legend probably contains a popular myth to account for some old military earthworks, afterwards utilized by the monks of S. Goeznou. The saint then set to work to build a stately church and monastery, his brother Magan acting as his architect. Judicael, eldest son of Juhael, King of Domnonia, the little realm of Arcoüet and Trecoüet, the woodland part of Brittany, was placed under the instruction of S. Goeznou. When the monastery was finished, the church was consecrated by Hoüardon, Bishop of Léon.

S. Goeznou had such a horror of women, that he set up a great stone, or perhaps fixed on a huge menhir, a relic of former times, as a limit beyond which no female was to put foot under penalty of death. A woman is said to have pushed another past the stone, whereupon the assailant fell dead, but she who had reluctantly transgressed was unhurt.

S. Goeznou went about, however, to the neighbours, men and women, to beg for his monastery. On one occasion he asked a farmer's wife for some cream cheeses. She assured him she had none. "You say truly," said the saint, "you had some, but if you will look in your cupboard now you will find them turned to stone." She rushed to see, and found it even as he said.

The petrified cream cheeses were long preserved in the church of Lan-Goeznou. They were removed at the Revolu-

tion, and remained in the manor of Kergroas, and there they possibly are at the present day. They show at Kergroas a trough, which they pretend was the bed of S. Goeznou.

It is said that when Hoüardon, Bishop of Leon, felt himself dying, he sent for Goeznou to administer to him the last rites of religion, and that he indicated him as the person he desired to have as his successor.

According to the legend, the clergy and people elected Goeznou to the vacant throne when the earth had closed over Hoüardon. The proper Lessons for his festival in the church of Saint Pol-de-Leon assert that he was consecrated by the Bishop of Dol. But his name does not appear in any of the lists of the bishops of Leon, except that of the priory church of Loc-Christ an Iselvez. There seems to be no collateral evidence to support the assertion of the legend.

He governed the Church with great vigilance during twenty-four years. In the year 675 he went with his brother, S. Magan, to Quimperle, to see the monastery which S. Corbasius was building there. As he stood considering the edifice, in company with S. Corbasius, he began to praise the architecture of his own old monastery at Lan-Goeznou, erected under the eye of his brother. The master mason overheard him, and thought he was disparaging the edifice on which he was then engaged. As he walked along a scaffold above where the saint was standing, he let his hammer fall on the head of Goeznou. It broke his skull and killed him. This sad accident, or murder, occurred on the 28th October, the feast of SS. Crispin and Crispinian. As S. Goeznou died at Quimperle, S. Corbasius appropriated his body, much to the disappointment of S. Magan, who claimed it. After some years S. Magan went to Quimperle to ask for some of the relics for the church of Leon. S. Corbasius promised he should have those bones which he could identify as having belonged to his brother. Magan

spent the night in prayer, and next morning spread a sheet for the reception of the bones. An extensive and somewhat promiscuous collection of bones was produced, and it was thought impossible for Magan to pick out the remains of his brother. But Goeznou saved him the trouble. First the skull, then a leg, then an arm bone, next a rib or two, then a shower of spinal vertebræ shot out of the heap and arranged themselves in a pile on the sheet of Magan ; and he was able to walk away with the entire skeleton of his beloved brother.

The only relic that now remains is a finger at Lan-Goeznou.

S. MARGARET, M.

(A.D. 1176.)

[Venerated anciently in Denmark. Authorities :—Mention in the Danish Chronicles, and an account of the translation of her relics.]

MARGARET, the daughter of Toko, a Danish chief, was married to Herlaug, a noble living at Ranesjö, in Sealand. For some reason or other not known, her husband determined to get rid of her. On S. Crispin's day, 1176, she was found in her house hung from a beam in the ceiling, and as it was supposed that she had committed suicide, her body was refused Christian burial. Bishop Absalom of Røskilde, her kinsman, dissatisfied with this version of the story, investigated the matter, and ascertained that her husband had murdered her. Herlaug did not deny his crime, and paid a mulct for it to the relations of his wife, according to Scandinavian law. The body was triumphantly exhumed from the bog to which it had been consigned, and conveyed to the cathedral of Røskilde and treated as that of a martyr.



S. GREGORY THE GREAT (see March 12).
An Early Portrait. From a MS.

Oct.—Part II.

October 26.

- S. EVARISTUS, *Pope M. at Rome*; A.D. 108.
 SS. LUCIAN AND MARCIAN, *MM. at Nicomedia*; A.D. 251.
 SS. ROGATIANUS, *P.C.* AND FELICISSIMUS, *C. at Carthage*; end of 3rd cent.
 S. QUODVULTDEUS, *B. of Carthage*; 5th cent.
 S. RUSTICUS, *B. of Narbonne*; A.D. 461.
 SS. DARIA AND DERBILIA, *VV. in Connaught*; 6th or 7th cent.
 SS. NASAD, BEOAN, AND MELLAN, *HH. in Down, Ireland*.
 SS. GWYNOC AND ANEURIN, *CC. in Wales*; 6th cent.
 S. TUDYR, *C. in Wales*; 7th cent.
 S. GAUDIOSUS, *B. of Salerno*; 7th cent.
 S. AMANDUS, *B. of Worms*; circ. A.D. 650.
 S. EATA, *Ab. of Lindisfarne and B. of Hexham*; A.D. 685.
 S. SIGEBALD, *B. of Metz*; A.D. 741.
 SS. WITTA¹ AND MEGINGAUD, *BB. of Burbach in Thuringia*;
 A.D. 786 and after.
 S. BERNWARD, *B. of Hildesheim*; circ. A.D. 1022.

S. EVARISTUS, POPE, M.

(A.D. 108.)

[Roman Martyrology. The Martyrology of Jerome commemorates on this day a martyr Evaristus, but not the pope of the same name. Ado, but not Usuardus.]



USEBIUS says in one place that Evaristus was Pope of Rome for nine years, but in another, that after eight years he was succeeded by Alexander. Anastasius the Librarian says that he reigned thirteen years and six months. He is said to have divided Rome into parishes or titles, and to have appointed seven deacons to attend on the bishop when preaching, as witnesses that he preached true doctrine.²

¹ Commonly called S. Albinus.

² "Septem diaconos constituit, qui custodirent episcopum prædicantem propter stylum veritatis."

He is called a martyr in the Roman Martyrology, but there is no evidence that he suffered death for the faith; there is every probability that he is so entitled, because on this day another of the same name is commemorated as a martyr in the ancient Roman Martyrology.

SS. LUCIAN AND MARCIAN, MM.

(A. D. 251.)

[Usuardus, Martyrology of Jerome, Florus, Hrabanus, not Notker. Modern Roman Martyrology. Authority:—The Acts, not original, fairly trustworthy, written in bad style.]

SS. LUCIAN and Marcian were two heathen men at Nicomedia in Bithynia, who were filled with love of a Christian maiden, and tried necromantic arts to win her; but when these failed, they became Christians and were brought before the proconsul Sabinus, who sentenced them to death by fire. The "Invention" of the relics of the saints took place at Vic d'Osona in Spain, in 1050; how they got there is not known; but as the inhabitants of Vic d'Osona supposed that the martyrs were natives of their town and had suffered martyrdom there, they naturally concluded that they were also buried there, and when they looked for their bodies they found them.

SS. ROGATIANUS AND FELICISSIMUS, CC.

(END OF 3RD CENT.)

[The Martyrologium Parvum. Ado, Usuardus, Notker. Roman Martyrology. Authority:—Mention by S. Cyprian.]

S. CYPRIAN speaks of Rogatianus, the priest, and the faithful Felicissimus, who had witnessed a good confession for

Christ. He does not call them martyrs, and therefore probably they did not suffer death, but persecution.

S. QUODVULTDEUS, B.

(5TH CENT.)

[The Marble Neapolitan Kalendar on Feb. 19. Ado on November 28. Carthaginian Kalendar, January 8. Roman Martyrology.—Authority :—Mention by Victor of Utica, who lived during the same persecution.]

QUODVULTDEUS, Bishop of Carthage, was one of those who suffered the fury of Genseric, the Vandal Arian conqueror of North Africa. The king placed the bishop with many of the Catholic clergy of Carthage on ships, naked, and despoiled of all their goods, and left them to make the best of their way to Naples. There Quodvultdeus died.

S. RUSTICUS, B. OF NARBONNE.

(A.D. 461.)

[Roman and Gallican Martyrologies. Authorities :—Letters of S. Jerome, &c.]

RUSTICUS was a native of Gallia Narbonensis, and son of Bonosus, a bishop, by the sister of Bishop Arator.¹ He was born, apparently, shortly before the death of his father, for S. Jerome, in a letter to Rusticus in 411, speaks of his mother as a widow of many years' standing, who had had the nourishing and education of the child from infancy.² He embraced the monastic life at the exhortation of S. Jerome, who urged him not to live in the same house with his mother, lest the beauty of the serving maids should inflame his young

¹ So in an inscription by him at Narbonne.

² "Audio religiosam habere matrem, multorum annorum viduam, quæ aluit, quæ crudivit infantem."

hot blood. Better for Rusticus to live at a safe distance from such snares.

Proculus, Bishop of Marseilles, somewhat later, ordained Rusticus priest, and attached him to his church. He was elevated about 427 to the episcopal throne of Narbonne. Little is known of his acts as bishop. He built one of the churches in his city, and the inscription he put up recording the event is still extant. He received some of the Christians flying the persecutions of the Vandal Arians in Africa, but was perplexed when he found that some of them could not give him definite information as to their baptism, whether they had received the Sacrament of regeneration from Catholic or heretical priests. Some scandals disturbed his diocese, and he wrote to Pope Leo I. for advice how he should deal with these cases, and expressing his desire to resign his diocese that he might retire to the more congenial tranquillity of the cloister. But Leo strongly dissuaded him from abandoning his see. Rusticus had, moreover, consecrated a certain Hermes to the see of Beziers, but his diocese refused to receive him. Rusticus entreated the Pope to allow Hermes to succeed him at Narbonne.

S. Rusticus attended the second Council of Arles in 451, also the third Council of Arles held to adjudicate on the differences between the Bishop of Fréjus and the Abbot of Lerins.

He died in 461, and his relics are still shown at Narbonne.

SS. GWYNOC AND ANEURIN, CC.

(6TH CENT.)

S. GWYNOC was grandson of Caw, prince of Strath-Clyde, who was driven from his principality by the invasion of the Picts and Scots, and took refuge in Anglesea.

His father was Aneurin, also called Gildas, a famous poet. He fought in the bloody battle of Caltraeth, and describes it in his noble poem, the "Gododin."¹ Another of his poems is the "Englynion y Misoedd."² He was taken in the battle of Caltraeth and imprisoned, and composed the "Gododin" whilst in chains. On his release he retired to Wales and embraced the monastic life at Llancarvan. His son Gwynoc followed him, and became famous as a model of monastic virtues. The other sons of Aneurin were also saints, Cennydd, Madog, Dolgan, Nwython, and Dolgar.

S. EATA, AB., B. OF HEXHAM.

(A.D. 685.)

[Dempster, in his *Scottish Menology*, on May 7. Menardus, in his *Benedictine Martyrology*, on Oct. 26; Bollandists on same day. Authorities :—Mention by Bede; and a *Life*, written in the 12th cent., by an anonymous author.]

WHEN S. Aidan was summoned from his monastic seclusion at Iona to do the work of an apostle in Northumbria, from the beginning of his mission he attached to himself twelve English youths, whom he educated with the greatest care for the service of Christ, and of whom one, Eata, became a bishop. Eata, as Bede tells us, "a meek and simple man," was first Abbot of Melrose, where he guided the youth of the great Cuthbert. In 678, when Wilfred was driven from his see, two dioceses were constituted out of his see, one of the Bernicians, the seat of which was Hexham or Lindisfarne; the other over the Deiri with the seat at York. Eata was consecrated Bishop of Hexham, and Bosa was consecrated to York. At the same time Lindsey was made

¹ *Myvyrian Archæology*, i. pp. 1-14; 581-584.

² *Ibid.* pp. 14-17.

the seat of a bishopric, and Edhed appointed to it. All three were consecrated by Archbishop Theodore at York. Eata brought Cuthbert with him from Melrose, and constituted him provost of the island monastery of Lindisfarne. Apparently Theodore designed a still further division of the diocese, Lindisfarne and Hexham to be erected into separate dioceses, for three years after Tumbert was appointed Bishop of Hexham, and Eata retained the bishopric and abbacy of Lindisfarne. But three years after, for some fault of disobedience, Tumbert was deposed and Cuthbert placed in his room. After a while, however, Cuthbert and Eata changed places, and shortly after his return to Hexham, Eata died.

In 1113 Thomas, Archbishop of York, went to Hexham with the design of removing the body of the old prelate to his own church. But in the night S. Eata appeared to him, staff in hand, and sternly said, "Why will you not let me rest in the church I governed, but will remove me to another church?" Then raising his staff, he smote him on the shoulder, and the archbishop awoke suffering from rheumatism, and resolved to let Eata alone.



October 27.

- SS. MAXIMUS, VENANTIUS, AND LUCIAN, *MM. in the Abruzzi; 1st cent.*
 SS. VINCENT, SABINA, AND CHRYSTETA, *MM. at Avila; circ. A.D. 304.*
 SS. CAPITOLINA AND EROTEIS, *MM. at Casarea in Cappadocia; A.D. 304.*
 S. EUCHARIUS, *B.M. in Lorraine; A.D. 362.*
 S. FRUMENTIUS, *B. Ap. of Arabia Felix; circ. A.D. 380.*
 S. ABBAN, *Ab. of Kill-Abban in Ireland; 5th cent.*
 S. ABBAN, *Ab. of Magharnoidhe in Ireland; 6th cent.*
 SS. IA AND BREACHA, *VV. in Cornwall; 6th cent.*
 S. ELESBAAN, *K. in Abyssinia; circ. A.D. 555.*
 S. ODHRAN, *Mk. C. at Iona; A.D. 563.*
 S. DESIDERIUS, *B. of Auxerre; circ. A.D. 621.*
 S. COLMAN, *Ab. at Templehanborough in Ireland; circ. A.D. 632.*

SS. VINCENT, SABINA, AND CHRYSTETA, MM.

(ABOUT A.D. 304.)

[Roman and Mozarabic Martyrologies. Authority:—The fabulous Acts in the Mozarabic Breviary.]



VINCENT was arrested and brought before Dacian, governor of Spain, and ordered to adore an image of Jupiter. He put his foot on a stone and it sank in, leaving the impression as though he had trod on soft wax. Astonished at this miracle, his keepers let him go, and he ran away with his sisters Sabina and Chrysteta to Avila, where, however, all three were taken and executed. Then a great serpent, which was accustomed to swallow men whole, wound itself round the bodies of the martyrs and preserved them from insult. A Jew coming up to inspect them, was caught up by the serpent, and held dangling high in the

air for the space of an hour, till he vowed to give Christian burial to the bodies of the martyrs. Ruinart gives this grotesque story among the "*Acta Sincera*" of martyrs.

S. FRUMENTIUS, B.C.

(ABOUT A.D. 380.)

[Roman Martyrology. Abyssinian Kalendar on June 27 and Nov. 29. authorities:—A notice of S. Frumentius in the Abyssinian Synaxarium, another in the Chronicle of Axum; Nicephorus, ix. 18; Ruffinus, x. 9; Theodoret, i. 23. Ruffinus is specially trustworthy, as he met with Ædesius, the brother of Frumentius, at Antioch, and obtained the particulars from him.]

THE first rudiments of Christianity, it is said, were planted among the Hamyarites of Arabia Felix by the apostle Bartholomew. This is possible, but very doubtful. By some means or other Christianity reached Southern Arabia, but its existence there was unsuspected till a circumstance revealed its presence in the reign of Constantine. The details of the event are given by the historian Nicephorus. A Tyrian philosopher, named Meropius, emulating the travels of Plato and the ancient sages, and instigated by the example of Metrodorus, who had recently visited the Brahmins of India, determined to travel among the Hamyarites of Arabia Felix. He was accompanied by two young men, who were both his kinsmen and his disciples in philosophy.

On their return in an Egyptian ship, they were compelled to put into one of the Hamyarite ports for a fresh supply of provisions. It happened that at this time the peninsula was in a state of warfare; and on landing they were treated by the natives as enemies, and either slain or made slaves. Amongst those who perished were the philosopher and most of his attendants. Of his two companions, who were carried

to the king, one, named *Ædesius*, was made the royal cup-bearer; to the other, whose name was *Frumentius*, and in whom he perceived more than ordinary abilities and learning, the king entrusted the care of his books and treasures. Both having served him faithfully for some years, on the death of the monarch they were rewarded by his queen with their liberty, and received permission to go wherever they wished. Availing themselves of her liberality, they were preparing to return to their native city of Tyre, when the queen earnestly requested them to stay, and undertake the guardianship of her infant son, and of the kingdom, until he should arrive at a proper age to assume the administration. They obeyed, and the first use *Frumentius* made of his power was to cause strict search to be made for the few Christians who might live under his jurisdiction. Those whom he found he treated with great kindness; he built them a place of worship, and soon by his favour and encouragement increased the number of converts to the Christian faith. As soon as the young king was capable of ascending the throne, *Frumentius* and *Ædesius* returned to Tyre, when the latter was raised to the dignity of the priesthood. From Phœnicia *Frumentius* repaired to Alexandria, where he related his adventures to *S. Athanasius*, then lately elevated to the head of that church, representing to him that many people in Hamyar were well inclined towards the true faith, and begging him immediately to furnish him with a supply of priests, and a bishop.

The primate, having consulted the bishops who were then in Alexandria, judged that no one could be better fitted to govern the Christian Church in Arabia than the man who had first introduced it there, and *Frumentius* returned as bishop to Hamyar, where he built many churches, and greatly conduced by the example of his own piety to the propagation of the Christian faith.

It is possible that he extended his labours as far as Abyssinia, and converted people at Axum, for he is regarded as the apostle of Abyssinia. But much reliance cannot be placed on the Axum chronicle, and less on the Abyssinian Senkessar, as they give evident tokens of knowing nothing about Frumentius and Ædesius except what was derived from Greek sources. They give the same facts that are related by Nicephorus, but nothing more.¹ Of the doings of Frumentius when bishop they are profoundly ignorant. Probably Frumentius had nothing whatever to do with Abyssinia, but was apostle only of Hamyar, or Arabia Felix.

S. ABBAN, AB. OF KILL-ABBAN.

(5TH CENT.)

[Irish Martyrologies. That of Tamlach, the Felire of Ængus, the Cashel Kalendar, and the Martyrologies of Marianus Gorman and of Donegal. Some Kalendars on March 16, others on Oct. 27. No doubt one Abban was on the first day, the second on the latter; but which saint was commemorated on which day cannot now be decided.]

THERE exists a Life of S. Abban, but it is full of chronological confusion, and spreads the events of his life over at least two centuries, so that it is probable that there were two Abbans abbots, one of Kill-Abban, the other of Old Ross and Magharnoidhe in Wexford. The first Abban is said to have been son of Lagnon, of the house of Dal Cormac in Leinster, and of Caoiné Abbadh, sister of S. Ibar, in which case he must have been born about 430; according to other accounts his mother was Mella, sister of S. Coemgen, which would make his date 520, but the Abban of Maghar-

¹ The Chronicle of Axum makes Frumentius a minister in Abyssinia in the reign of Abra and Azba, but they lived in the 5th century, and the Senkessar makes him bishop in the reign of El-Ezguagua, in the 2nd century.

noidhe, and not the Abban of Kill-Abban, was probably the son of Mella.

It is impossible to unravel the web of fable which passes as his Life, and to say what part of it belongs to which of the two saints of the same name.

S. ABBAN, AB. OF MAGHARNOIDHE.

(6TH CENT.)

[Irish Martyrologies, he and Abban of Kill-Abban being confounded together. Authority :—A worthless Life, late, and full of fable.]

No reliance can be placed on any statement in the following Life. Probably Abban was a son of Mella, sister of S. Coemgen, by Cormac of the family of Dalcorb, in Leinster.¹

He ran away from home, and placed himself in a monastery school. One day he was out looking after some cows with their young calves, when a hungry wolf and her cubs came up and looked beseechingly at Abban. He, pitying the hungry creatures, permitted them to kill and devour one of the calves. They ate it greedily, leaving only a few large bones. When the cowherd came to the spot he was very distressed, and exclaimed that the poor cow would be sure to die at having lost her calf. Abban was distressed, and praying over the gnawed bones, they clothed themselves with flesh and skin, and the calf jumping up ran bleating after its mother.

He became disciple of S. Ibar,² and when that saint was going to Rome, Abban besought him to be allowed to attend him. But Ibar refused him admission into his ship, as he wished Abban to rule his diocese during his absence. When Ibar was about to enter the ship, Abban, again weeping,

¹ The Life seems to have been made up out of Irish ballads ; the author introduces fragments of Irish verse, a conversation between Mella and her brother.

² As S. Ibar died a century before, this applies to the other Abban.

besought the bishop to let him be with him. Ibar reluctantly refused, but he bade Abban lay his head in his lap and go to sleep. When Abban was asleep, Ibar softly rose, laid his disciple's head on a heap of sand, ran to his ship, sprang in, hoisted sail, and sped from shore with a prosperous breeze : and the ship was soon nought but a white speck on the blue horizon. Abban awoke before the vessel had disappeared. Then uttering a cry, he ran to the shore, and out over the waves, pursuing the ship till he overtook her ; jumped in, and continued his passage to the coast of Britain with his master Ibar.

S. Ibar went on with S. Abban to Abingdon, where the king and all the people were heathens, and preached to the monarch. "I will not believe without a miracle," said the prince. "Breathe on a candle and light it, and I will become a Christian." S. Ibar tried and failed, but S. Abban was successful. There was in the neighbourhood a wild beast like a lion, which devastated Berkshire. The king had marched an army against it, but had not succeeded in destroying the lion. Abban went forth alone, spoke, and the beast fell dead at his feet. Near there was a marsh full of horrible monsters. Abban waded into it, and drove the monsters into one pool, and bade them remain there till the end of time, and not infest the marsh any more. They obeyed. A certain wriggling and churning of the water in the pool once every seven years, even unto this day, gives token that the monsters writhe under Abban's ban, but cannot break it. He went on to Rome, and was ordained priest by S. Gregory the Great.

On his return to Ireland, as the ship entered Loch Carman in Wexford, a sea monster appeared, having a hundred heads, two hundred eyes, and as many ears, and reaching to the clouds ; he spouted the water from one of his mouths high into the firmament of heaven, and nearly drowned the ship. S. Abban slew it with the sign of the cross.

An old man once brought his little girl to S. Abban to be baptized, and told him with tears in his eyes that the desire of his life had been denied him—to have a son to succeed to his family name and honours.

“Wait a little,” said S. Abban ; he baptized the child, and when he returned it to the parents, the little girl had become a little boy.¹

S. Abban was going a night journey with some monks. It was dark and rainy, and they doubted which was their way. Then suddenly an angel came down from heaven with a golden candlestick and burning light on it, and put it in the hand of S. Abban. The candle threw a blaze of light over the whole neighbourhood, and was unaffected by wind or rain. On reaching home he wanted to put the candle on the altar of the church, but the angel reappeared and reclaimed it. He was reading the Gospels out of doors one winter’s day, when, being summoned within, he left the book open on a stone and forgot it till next day. It snowed all night ; but on the following morning not a flake of snow was found on the book or stone.

He is said to have founded a number of monasteries in Wexford and Cork, and two nunneries, Kill-aillbhe in East Meath, and Ballyvourney in Cork. But Abban’s chief foundation was at Magharnoidhe, in Wexford, the exact site not now known ; and there he spent the latter years of his life.

Now when the time drew near that he must depart out of this world, he confided to the provost of the monastery the day and hour of his death. The provost was a native of Kill-Abban, and he at once sent to this place to advise the citizens and monks there of a scheme he had for stealing the body of the saint, and enriching with it his native town. They were to be ready on a certain night specified, with a

¹ Colgan labours to show that this miracle is credible. The Bollandist, De Buck asks for better evidence, but says “*nolim tamen inter fabulas amandare.*”

cart drawn by two oxen, and a body of armed men and monks. On that night, when the brethren in Magharnoidhe were unprepared, Abban died as he had predicted. As soon as the breath was out of his body, and before he was cold, the provost threw him over his shoulder and decamped with him to the spot where the men of Kill-Abban were waiting with the cart. The dead saint was placed thereon, the oxen were goaded forward, and the party started at a trot over the hills to get to Kill-Abban before the theft was discovered.

But early next morning some monks went to the cell of the abbot, and found him gone. Every corner of the abbey was ransacked, but he was nowhere to be seen, and when it was ascertained that the provost had vanished also, the horrible suspicion forced itself on the minds of the monks that they had been robbed of a treasure—the corpse of their founder.

The inhabitants of the town were roused, and there was more lamentation over the loss of the body than over the death of the saint. An armed band started at once in pursuit, and came up with the party from Kill-Abban. A fight would have ensued, and much blood would have been shed, had not the provost and monks of Kill-Abban interposed and begged that the matter might be referred to the saint himself. They fell to prayer. Then suddenly two oxen drawing a cart on which lay the body of S. Abban, issued from the throng of the Kill-Abbanites and turned their heads towards Magharnoidhe. The band from that place were exultant, and they returned with their prize to the abbey where Abban had died. But the wonderful thing was that those of Kill-Abban also had the cart and oxen and body of S. Abban, and conducted that in triumph to their town. In fact, the dead body had developed into two, with two carts to contain it and four oxen to draw it. Was not that a miracle? And thus

both Kill-Abban and Mogharnoide were in possession of genuine entire bodies of the same saint.¹

SS. IA AND BREACA, VV.

(6TH CENT.)

[Richard Challoner on this day, in his *British Martyrology*; coupling with them S. Sininus, abbot, S. Maruan, monk, SS. Crewen, Helen, Thecla, and Germoch. There is no other authority for placing these saints on Oct. 27. S. Breaca's proper day, however, is said to have been on June 4, but on what authority we do not know.]

UNFORTUNATELY the acts of most of the Cornish saints have been lost. In Leland's time several existed. He says, in speaking of S. Ives in Cornwall, that the church was dedicated to S. Ia, daughter of a nobleman who came from Ireland, and was a disciple of S. Barric. Ia and Elwyn and several others came to Cornwall and landed at Pendinas, where now stands S. Ives. A certain Dinan, a Cornish prince, built a church at Pendinas at the request of S. Ia, "as is written in the Legend of S. Ia." In another place Leland says that Barric was a companion of S. Patrick, and refers to the Legend of S. Wymer as his authority for the statement. Breaca was born in Leinster or Ulster. The saint was educated in a monastery in Ireland, founded by S. Bridget.² She came to Cornwall accompanied by Sininus, the abbot who was at Rome with S. Patrick, Maruan the monk, King Germock, Elwen, Crewenna, Helena, and Thecla.³ Breaca's party were encountered at Revyer by Tewdwr, who slew some of them. Breaca then went to Pencair, and

¹ A somewhat similar story is told of S. Tyllo, Feb. 9. In this case the fact that there were two Abbans, one of Kill-Abban the other of Mogharnoide, was forgotten. They were merged into one, and then this fable was invented to account for his having two bodies.

² That of Magh Breagh, in Meath.

³ Thecla is omitted in B. and G. copies of the Itinerary.

thence to Trenewth. She built the churches in Trenewth¹ and Talmeneth, "as is said in the Life of S. Elwyn." The body of S. Ia reposed in the church of S. Ives, which was built as a chapelry to the parish of Lelant, by virtue of a bull of Alexander V., given in 1410; and the church was dedicated on Feb. 3, 1434, by Edmund Lacy, bishop of Exeter.

The brother of S. Breaca was S. Uni; he is patron of Lelant and Redruth.

S. Sininus or Senan, patron of a village and parish in Cornwall, was, perhaps, the priest associated with S. Patrick by S. Germanus of Auxerre, called Sergecium by Jocelin, Segerum by Nenius, and Regirum (Segirum) by Probus.

S. Maruanus has given his name to a parish, S. Merryn, or Merran, near Padstow; Lysons says of him only that he was a monk.

S. Germock has left his name, S. Germoe, to a parish near S. Breaca (S. Breage). In the middle of the 16th century Leland saw there his tomb and his seat. The seat still remains, a rude stone monument.

S. Elwyn has also given his name to a parish, S. Allen, or Alleyn. He was venerated on Feb. 22.

S. Breaca had three other companions, S. Crewenna, after whom Crewan takes its name; S. Helena, who has given her name to Helland, and S. Tecla, which is probably a mistake for S. Teatha, commemorated on Sept. 6. She has given her name to a parish in the hundred of Trigg-Major.

James Yeowell reckons S. Levan as another companion of S. Breaca. He was murdered by the pagan Saxons. His spring and baptistery exist at the Land's End. Lysons makes S. Buriana another companion of S. Breaca.² In the parish of S. Burian is the oratory of S. Dellyn.

¹ Not Trenewth near Tintagel, but near Crowan.

² For an account of S. Buriana, see an article by Rev. J. Adams, in No. 14 of the *Journal of the Royal Institution of Cornwall*, 1873.

Another saint of the neighbourhood, and of the same company, is S. Gwythian the martyr. Another saint is S. Gwymer or Wymer, whose legend Leland referred to. He can hardly be the same as S. Gwythian, as supposed by some. S. Breaca is said first to have landed at Revyer, where some of her party were massacred by Tewdwr. Revyer is S. Ive's Bay, or the mouth of the Hayle. Gwythian was one of those who were put to death by him.

Lezant and S. Breack also reckon S. Breaca as their patrons.

S. Ive is pronounced by the Cornish S. Eve; the parish church of S. Eva or Ewe is also dedicated to her.

S. ELESBAAN, K.

(ABOUT A.D. 555.)

[Abyssinian Senkessar on May 15. Russian Menology on Oct. 24. Modern Roman Martyrology, introduced by Baronius, on Oct. 27. Authorities :—John, B. of Asia, a Monophysite historian who wrote in 585; mention by Procopius, "*De Bello Persico*," written in 560; John Malala, a writer of Antioch, in 585; the valuable Acts of S. Arethas, written during the reign of Elesbaan. Theophanes, "*Chronographia*;" and the Abyssinian accounts in the Senkessar, &c.]

THAT region of Ethiopia which was known to the Romans as the kingdom of Auxuma, was called by the Arabians *Al Habesh*, of which the modern name of Abyssinia is merely a corruption. Its eastern boundary is the Red Sea, and on the north it adjoins Nubia; in its physical geography it bears a great resemblance to the Arabian peninsula. The Abyssinians were connected with the people of Arabia not only by their situation; they were a people of the same family, and their kingdom perhaps originated from some of the plundering expeditions of the early Tobbaas or Kings of

Hamyar. Their Arabian origin is proved by the identity of their manners, their physiognomy, and their language, and even, in some measure, by their traditions. Abyssinia is at present divided into three great divisions : that of Tigre, comprehending the tract between the Red Sea and the Tacazze ; that of Amhara, to the west of Tacazze ; and the provinces of the Gallas to the south. The province now called Tigre was the seat of the ancient monarchy. At the north-west end of an extensive and fertile valley, between two hills, about one hundred and twenty miles from the coast, stood the capital, the city of Axum, the ruins of which still bear witness to its former magnificence.

During the reign of the Ptolemies, when the trade of the Red Sea was carried on partly through the Egyptian ports, and Ethiopia was made by their fleets a place of less difficult access, the language and some of the refinements of Greece were introduced ; and it was a favourite resort of the later kings of this family, for the purpose of hunting the elephant.

Christianity is supposed to have reached Ethiopia through the eunuch of Queen Candace ;¹ but it can be ascertained with more certainty that there were Christians in the kingdom of Auxuma in the time of Athanasius, when their bishop, named Frumentius, was deposed for his Arianism.²

Ethiopia, when it was better known, became important to the Eastern empire for its trade ; and the merchants of Abyssinia shared with those of Arabia the commerce of the Indian Ocean. From the port of Adulis, on the Red Sea, the ruins of which are still to be seen near the town of Zulla, about thirty miles south-east of Massowa, the ships of Auxuma visited the coasts of India and Ceylon. The port of Adulis was frequented by ships of Alexandria and Ela,

¹ Sophronius. Candace is not a proper name, but a title.

² This can hardly be S. Frumentius, who, as has been shown, p. 650-2, was not apostle of Ethiopia, but of Arabia Felix.

which returned laden with gold and frankincense.¹ Three days' journey from Adulis and five from Axum was the town of Koloe, the grand emporium of ivory and of the wealth of the interior. The trade, however, between the Auxumites and the Romans, at least after the removal of the seat of empire to the East, appears to have been carried through Arabia. The deserts which lay between Ethiopia and Egypt hindered a commercial intercourse between these two countries by land, and the neglected and bad navigation of the Red Sea towards the north was an almost equal impediment by sea. The trade with the Romans was therefore carried on by Roman merchants who resided in the ports of Ethiopia and Arabia, and the merchandize was transported in caravans to Syria, over the mountains to the north of Hamayar, or Arabia Felix, and through the country of the Nabathæi.²

Of the kings or nadjashes of Abyssinia who reigned from the middle of the 4th to the 5th century little or nothing is known save their names.

About the middle of the 5th century the King of Auxuma invaded Hamyar, a portion of Arabia Felix. The Abyssinian prince was named Al Almed, or Alaalmeda. He killed the king of Hamyar, and reduced Arabia Felix to the condition of a tributary nation. Shortly after this victory, about the year 480, the Auxumites sent legates to Alexandria to obtain a bishop and some clergy, and nine monks arrived in Ethiopia, whom the Abyssinian Church honours under the names of Za-Michael, Pantaleon, Garima, Tzehma, Aftze, Guba, Imeata, Liquanos, and Alef.

On the death of Al Almed his son Tazena succeeded him. The son of Tazena was Caleb or Elesbaan. Two inscriptions of Tazena remain: in one there appears evidence that he had

¹ Cosmas Indicopleustes, *Topog.*

² Wright, "Early Christianity in Arabia;" London, 1855.

become either a Jew or a Christian, for he entitles himself king "by grace of God, who spread out heaven and earth in eternity."

We know nothing of the beginning of the reign of Elesbaan till Dzu Nowass, Tobbaa of Hamyar, revolted against him, and refused the tribute that had been hitherto exacted.

Dzu Nowass, who had been converted to Judaism, was moved by his Israelite advisers and his own bigotry to persecute the Christians in Hamyar, and at the same time to fill his treasury with plunder of the caravans and of the foreign merchants who traversed his kingdom, conveying the goods of Africa and India from Adulis to Syria.

Elesbaan collected an army, and marched against the Hamyarite king. He speedily reduced him to subjection. According to the account of the Greeks, he had made a vow, should he succeed, to become a Christian; and that, on his success, he sent to Alexandria for priests and a bishop. But there seems to be some confusion in times. The embassy probably was that already spoken of as taking place in the reign of his father. The defeat of Dzu Nowass took place in 519. In 522 that king again revolted; and signalized his breaking away from allegiance to the nadjash of Ethiopia by a horrible massacre of the Christians within his realm. In one city, Nadjran, those put to death were numbered by thousands; old and young, men, women, and children, were indiscriminately butchered.¹ Priests, monks, and nuns to the number of 437 were burnt alive, 227 other women, and 340 of the chief men of Nadjran, were decapitated.

When Dzu Nowass had glutted his rage on the unfortunate Christians of Nadjran, he wrote a letter to El Mundhir II., King of Hira in Hedjaz, to urge him in like manner to purge his portion of Arabia of the sect of the Christians.

¹ See full particulars in the Life of S. Arethas, Nov. 24.

Simeon Betharsamen, a Persian Catholic priest, and Abraham, a priest of Constantinople, were at the court of El Mundhir when the latter arrived. Simeon at once wrote an account of what had taken place to the abbot of Gabula, enclosing a copy of the letter of Dzu Nowass. Abraham returned to Constantinople, and narrated what had happened to the Emperor Justin, who at once wrote urgent letters to Elesbaan to avenge the blood of the martyrs, and arrest the persecution in Arabia.

Elesbaan needed no provocation; he could not pass over the revolt of a tributary. But he spent some time in collecting an army sufficiently powerful to completely reduce Hamyar. A fleet was assembled at Adulis, or rather in its harbour at Gabaza, at the close of 524. In April 525, Elesbaan received a letter from Timothy, patriarch of Alexandria, bidding him God speed. A solemn assembly had been held in the church of S. Mark, attended by crowds of monks from Nitria and Scete, and when the liturgy was ended the patriarch enclosed the Host in a silver vessel, and sent it to the King of Ethiopia with the charitable bidding "to deliver over Hamyar to ruin with fire and sword."

The forces of Elesbaan were divided. One army, consisting of 15,000 men, lost its way among the deserts of Arabia, and perished with thirst. The other army was destined to be more successful. It started after the king had gone in solemn procession to the great church at Axum, to supplicate a blessing on his arms. Elesbaan, on reaching the porch, laid aside his royal vesture, and cast himself dressed in the garb of a common man before the altar. S. Pantaleon, one of the monks from Alexandria, blessed him; and thus fortified, Elesbaan set forth for Adulis and saw his army embark. Every soldier was supplied with food for twenty days.

In the meantime, Dzu Nowass had thrown a chain across

the navigable passage in the Straits of Bab-el-Mandeb, just below the level of the water. In spite of the chain, however, the fleet passed, and successfully landed the forces of the King of Abyssinia.¹ Dzu-Nowass was routed and killed, and Elesbaan occupied his capital, Taphar or Djafar. All who were in the palace Elesbaan gave over to slaughter. He then with his own hands dug the foundations of a church, during seven days.

Elesbaan at once communicated an account of his success to the Patriarch of Alexandria and the Emperor Justin; and Timothy sent him a bishop to dedicate the church and build up the faith in Hamyar.

From Taphar Elesbaan went with the bishop to Nadjran, the City of Martyrs. He rebuilt it and its churches, baptized infidels, and constituted the son of the martyr Arethas prince of Nadjran. Elesbaan richly endowed the church there with a portion of the estates of the martyr. The place where the Christians had been massacred he invested with the privilege of asylum. Unfortunately the victory of Elesbaan was tarnished by a cruel persecution of the Jews. It is true that at their instigation Dzu Nowass had committed his atrocities; but a Christian prince should have tempered justice with mercy. On the contrary, his first step on recovering the mastery of Hamyar was to deluge the fertile fields of Arabia Felix with blood, and reduce the families of the Jews to destitution by spoiling them of their goods; many, to save their lives and property, gave in a reluctant adhesion to Christianity, and received baptism with a shudder of disgust and hearts bitter with unbelief. Elesbaan appointed a Christian, Aryat, known to the Greeks under the name of Esimiphæus, as king of Southern Arabia.

The revolution in Hamyar was agreeable, on more accounts than one, to Justinian, who had succeeded Justin in 527;

¹ Full particulars are given in the life of S. Arethas, Nov. 24.

for though the conquest of Yemen might be regarded as the triumph of Christianity over its opponents, he hoped to reap more solid advantages from the friendly professions of the conquerors. In the sanguinary wars with the Persian monarch the Arabs of the Syrian frontier had been faithful and effective allies. By an alliance with the kings of Abyssinia and Hamyar Justinian might, if necessary, call off the attention of the Persians to another quarter. A simultaneous attack of the Hamyarites in Irak and of the Romans in Mesopotamia would divide and weaken their strength. One of the most necessary luxuries of the Byzantine court was the silken produce of the worms of China. The value of this merchandize was sufficient to induce the caravans to consume a period of two hundred and forty days in traversing the interior of Asia from Syria to China. But the trade in silk was now entirely monopolized by the Persian merchants ; during hostilities the supply was necessarily stopped, and in time of peace the emperor beheld with grief the wealth of Rome passing into the hands of its enemies. By a coincidence of commercial interests he hoped to turn the trade of India and China into its ancient course, through the hands of the merchants of Hamyar and Adulis. An embassy to Auxuma and Hamyar was conducted by Nonnosus,¹ who ascended the Nile from Alexandria, crossed the Red Sea, and landed on the Arabian coast, when he visited the district occupied by the tribes of Maad and Kendah, which were ruled by Amru'l Keis, and were tributary to Hamyar. This prince readily contracted an alliance with the emperor, and delivered his son Mavia to the Romans as a hostage. The Hamyarite port from which Nonnosus sailed to Adulis was named Bulicas. Between Adulis and Auxuma, which he describes as a great

¹ Photius, *Biblioth. cod. iii.* The grandfather of Nonnosus had been employed as ambassador to the king of Kendah, and his father had been sent to the mondar to effect an exchange of prisoners. Nonnosus published an account of his travels in Arabia and Abyssinia during the embassy.

city, was a journey of twelve days, and in the intervening region he saw no less than a thousand elephants.

At Auxuma the embassy was received with every possible mark of friendship. The Nadjash Elesbaan gave audience in the open field. He was seated on a lofty chariot, supported on four wheels, and drawn by as many elephants, caparisoned in plates of gold. He was naked from his waist upward, below his middle he was wrapped in a linen garment, interwoven with gold, and a loose cloak, covered with pearls and precious stones, hung from his shoulders. On his head he wore a linen cap, also covered with gold, from which descended four chains. His arms and neck were adorned with bracelets and chains of the same metal. He carried a small gilt shield and two spears in his hands, and was surrounded by his nobles in similar arms, and attended by a band of musicians. The ambassador and his presents were received with respect, and when he had read the letters of the emperor urging him to make war on the Persians and to send his merchants to the Roman ports, the Abyssinian prince brandished his weapons, and proclaimed incessant hostility against the idolatrous Persians.

The preparations of the Hamyarites and Abyssinians for the invasion of Persia were, however, never completed, for the reign and life of Aryat, the tributary king appointed by Elesbaan, were cut short by civil discord. The spoils of Hamyar had, it is said, been divided among the Abyssinian chiefs, to the entire exclusion of the soldiery, who, disappointed in their expectations of the reward due to their services, soon began to manifest their discontent. They were restrained only from actual rebellion whilst they were engaged in seeking and punishing those participators and encouragers of the crimes of the preceding reign who had been marked out for this vengeance; but when peace was restored by their destruction the general indignation could

no longer be repressed. The standard of rebellion was set up, Aryat was deposed, and Abrahah proclaimed king of Yemen. Abrahah was a Christian, and had been once the slave of a Roman merchant in the city of Adulis, but had afterwards risen to rank in the Abyssinian army. Aryat was assisted with fresh supplies from Elesbaan (A.D. 540), and the opposing armies were preparing to engage, when it was proposed to decide the quarrel by single combat.

Abrahah was short and corpulent, his antagonist tall and strong. The latter aimed a spear at his head, but it only slightly wounded his nose, and the scar which remained procured for him afterwards the nickname of Al Ashram, or the Split-nosed. Abrahah had with him an attendant called Abuda, who, when he saw his master wounded, flew to his assistance and slew Aryat, and the whole army embraced the cause of the victor.

After the death of Aryat, the new king of Hamyar solicited a reconciliation with Elesbaan. The nadjash, if we may credit the Arabian historians, on hearing of the revolt, swore in a paroxysm of rage that he would not lay aside his arms till he had trampled under his feet the land of Abrahah, both mountain and vale, till he had steeped his hands in his blood, and dragged him by the hair of his head.

But his army of Abyssinians had joined the usurper, and he could place no confidence in any fresh one he might raise, which would probably consider that the same disparity of treatment between officers and men which had marked the second invasion of Arabia might characterize also a third one. He was therefore obliged to submit to a reconciliation. To satisfy his vow, Abrahah caused two sacks to be filled with earth collected from the mountains and vales of Hamyar, he suffered himself also to be bled, and filled a bottle with his blood; to these he added some locks of hair which he cut from his head. "O king," he said

in a letter to the nadjash, "I and Aryat were both thy servants. He merited his death by tyranny and injustice. Empty the earth out of the sacks and tread it beneath thy feet; it is the land of Hamyar. Stain thy hands in my blood, which is contained in this bottle, and drag with thy fingers the hair which I have myself cut from my forehead. Thus, having fulfilled thy oath, turn away from me thine anger; for I am still one of thy servants, and am but an offending tributary amongst tributaries."¹ Elesbaan was fain to be appeased, and Abrahah was confirmed in the kingdom of Hamyar, after having promised faithfully to continue for ever his tribute to the crown of Abyssinia.

Soon after this Elesbaan resigned the crown (A.D. 541) to his son Gabra Maskal, and retired into a monastery in the mountains, where he was given a cave, whose only furniture was a rush mat for his couch, a bowl for containing water, and a basket. He fed on dry biscuits, without oil or wine, and till his death he did not speak to a laic. His gold crown set with jewels he sent to Jerusalem, to be hung up in the church of the Holy Sepulchre.

He died about the year 555, and was buried in the monastery of Beta Pantaleon. The Abyssinians call him Calam Negus, or King Calam, a corruption of Caleb. The cell in which he spent his last years and died is shown by the monks of the monastery at this day.

S. ODHAN, AB.

(ABOUT A.D. 563.)

[Irish and Scottish Martyrologies. Authority :—Mention in the Life of S. Columba.]

ODHAN, abbot of Iona and Tyfarnham in Meath, was son of Niall, of the race of Conall Gulban. He is called in the

¹ Noweir, Tabeir, and Mesoud.

Felire of Ængus "Odran the abbot, noble, swimming." In O'Donnell's Life of S. Columba is the striking story of his death. On arriving at Iona, Columba said that whoever willed to die first should not only go more quietly to Christ, but should confirm and ratify the right of the community to the island by taking bodily possession of it. Odhran, wearied of the miseries of the present world, consented, whereupon S. Columba not only assured him of eternal felicity, but said that none should pray at his own sepulchre and receive his petition till he had first asked the intercession of Odhran at his tomb.

There is a strange legend in the island, that, as he lay in his grave, before inhumation, he denied the future state, and was immediately covered up by the indignant abbot.

Oronsay, *i.e.* Oran's-ey, takes its name from him. He is also remembered at Killoran in Colonsay.

S. COLMAN, AB.

(ABOUT A.D. 632.)

[Martyrology of Tallacht. The Felire of Ængus, and other Irish Martyrologies, as Colman Na Fiachrach.]

THERE are ninety-five saints of this name in the Martyrology of Donegal. This Colman was of the family of Fiachra, and abbot of Seuboth-folu, in the diocese of Ferns, in Ireland.¹ He was a friend of S. Maidoc, bishop of Ferns. In the life of that saint it is said that one day he met S. Colman. As the abbot's horse fell dead on the road, Maidoc kindly gave him his own horse. Thereupon a blue horse appeared and harnessed itself to the car of S. Maidoc.

Giraldus Cambrensis says: "There is in Leinster a small

¹ Probably Templeshanborough.

pool frequented by the birds of S. Colman, a small species of duck, vulgarly called teal (*cercellæ*). Since the time of the saint these birds have become so tame that they take food from the hand, and until the present day exhibit no signs of alarm when approached by men. They are always about thirteen in number, as if they formed the society of a convent. As often as any wrongs are done to the church or clergy, or the little birds themselves, they directly fly away, and betaking themselves to some lake far removed from thence, do not return to their former haunts until condign punishment has overtaken the offenders. Meanwhile, during their absence, the waters of the pool, which were before limpid and clear, become stinking and putrid, unfit for the use of either men or cattle. It has happened occasionally that some person fetching water from this pond in the night-time has drawn up with it one of the birds, not purposely, but by chance, and having cooked his meat in the water for a long time without being able to boil it, at last he has found the bird swimming in the pot, quite unhurt, and having carried it back to the pond, his meat has boiled without further delay." He goes on to relate how it happened in his own days that an archer of Robert Fitz-Stephen shot one of these birds, but could not get the pot to boil in which he put it. And the archer expiated his sacrilege by expiring miserably.

"It also happened that one frosty season a fox carried off one of these birds, and when the morning came the beast was found in a little hut on the shore of the lake, which was held in veneration from its having been formerly the resort of S. Colman, the bird being in the fox's jaws, and having choked him . . . and the bird returned without the slightest injury to the lake, under the protection of its holy patron."¹

¹ Giraldus, *Itin. Hib.* ii. c. 29.



STATION BY ADAM KRAFFT.

October 28.

- S. SIMON, *Ap. M. in Persia*; 1st cent.
 S. JUDE, *Ap. M. in Mesopotamia*; 1st cent.
 S. THADDÆUS, *Disc. of Christ at Edessa*; circ. A.D. 49,
 S. CYRILLA, *V.M. at Rome*; circ. A.D. 258.
 S. FIRMILIAN, *B. of Casarea in Cappadocia*; A.D. 269.
 S. MALCHION, *P. at Antioch*; after A.D. 270.
 S. FIDELIS, *M. at Como*; circ. A.D. 285.
 SS. ANASTASIA AND CYRILLUS, *MM. at Rome*; A.D. 303.
 S. FERUTIUS, *M. at Mainz*; circ. A.D. 304.
 S. GENES, *M. at Thiers in Auvergne*.
 S. GAUDIOSUS, *B.C. in Africa*; A.D. 453 or 468.
 S. JOHN CHUZIBITA, *B. of Casarea in Palestine*; beginning of 6th cent.
 S. NEOPHYTE, *B.M. in Georgia*; circ. A.D. 660.
 S. FARO, *B. of Meaux*; circ. A.D. 672.
 S. DORBHENE, *Ab. of Iona*; A.D. 713.
 S. DODO, *Ab. of Waslere near Avesnes*; 8th cent.
 S. STEPHEN THE SABAITE, *Mk. in Palestine*; 9th cent.
 S. ENGELRAM, *B. of Metz*; A.D. 1291.

S. SIMON, AP. M.

(1ST CENTURY.)

[Roman Martyrology. SS. Simon and Jude together always in later Martyrologies. In that of Jerome (the edition of Florentinus), on June 29, "In Persia the nativity of the Apostles Simon and Jude," and on July 1, "In Persia the passion of the Holy Apostles Simon the Canaanite and Jude Zelotes." But by the Greeks S. Simon on May 10, S. Jude on June 19. The Constantinopolitan Kalendar has on Aug. 20, "The contest of the Holy Apostle Thaddæus," and no mention of S. Simon. On the marble Neapolitan Kalendar on May 26, S. Jude alone, and on July 1, both Simon and Jude; and on Sept. 10, S. Simon

alone. Some of the Latin Martyrologies have "The Nativity of the B. Apostle Simon, who is also called Jude," on Oct. 28. The Anglican Reformed Kalendar, Sarum, York, Hereford Kalendars.]



SIMON the Canaanite, one of the Twelve Apostles,¹ is also called Simon Zelotes.² This latter term, which is peculiar to S. Luke, is the Greek equivalent for the Chaldee term Canaanite (Kanneân). This does not signify a descendant of Canaan, but one of the Jewish sect or faction of "the Zealots," who were conspicuous for their fierce advocacy of the Mosaic ritual.

Some writers have identified Simon Zelotes with Simon the "brother" of Jesus,³ but this opinion rests on no evidence whatever.

The pseudo-Hippolytus says, "Simon the Canaanite, the son of Cleophas, also called Jude, was created bishop of Jerusalem after James the Just fell asleep and was buried there, at the age of 120;" but this testimony is worth nothing. The ignorance of the writer is shown by his confounding Simon with Jude. In like manner the Menology and Menæa confound Simon with Nathaniel. On April 22, they have "the memorial of the holy Apostle Nathaniel, who is also called Simon Zelotes;" and the Synaxarium, on May 10, says, "This is Simon, who is called also Nathaniel." The Menology of Basil does not make this mistake: it commemorates S. Simon on May 10, and Nathaniel on April 22, whom it also distinguishes from S. Bartholomew on June 11.

A misunderstanding of the title "Canaanite" has led the Greeks to suppose that Simon was of Cana of Galilee, and the Synaxarium for May 10 says of him: "He was the bridegroom at the marriage to which Christ and His disciples were called, in Cana, where He changed water into

¹ Matt. x. 4; Mark, iii. 18.

² Luke, vi. 15; Acts, i. 13.

³ Matt. xiii. 55; Mark, iv. 3.

wine." And it adds that Simon left the marriage table and wine, to follow Christ, and become His Apostle. But Bede and others think that the bridegroom was S. John the Divine, and that he left his bride to follow Christ. S. Augustine believed the same.¹

It is very uncertain where Simon preached. Moses of Chorene, an Armenian writer of the 5th century, says that he preached in Persia. But he adds that "some relate that a certain Simon the Apostle perished at Bosphorus in Iberia. But whether it be true I know not, nor why he should have gone there." Ado and S. Isidore of Seville, late writers and of no authority, take him to Egypt, but neither Copts nor Abyssinians have any commemoration of him. The Pseudo-Dorotheus says he preached in Africa and Britain, but this testimony is also worthless.

As no certainty exists as to where he preached, so also is it doubtful whether he died a martyr's death or not, and where he died. The Menology of Basil says he preached at Edessa and there died peacefully. The Latin Martyrologies generally say that he was martyred in Persia, but it is improbable that he died a cruel death, as Easterns say he died in peace, and the Latins had no authority whatever for their statement.

In the year 1204 an Armenian bishop or some wandering Oriental who gave himself out to be such, came to Cologne, pretending that he had made the journey from his native land for the purpose of venerating the Three Kings. He brought with him an arm of S. Simon Zelotes and gave it to Bruno, provost of Bonn, who made the precious relic over to the Prémontré convent of Seyn in the diocese of Trèves, where it has performed many notable miracles.

In art S. Simon is represented with a long saw, as he is supposed to have been sawn asunder; but sometimes he

¹ In Præfat. ad Tract. seu Sermones in Joannem.

holds one or two fish. The Greek paintings represent him as an old man, bald, and with a rounded beard.

S. JUDE, AP. M.

(1ST CENT.)

[In the West always commemorated along with S. Simon. See the heading to that article.]

IN S. Matthew and S. Mark,¹ Lebbæus is spoken of, "whose surname was Thaddæus," in the tenth place among the Twelve Apostles. In S. Luke,² the eleventh place is accorded to "Judas of James." In the two first Gospels Lebbæus occupies the tenth place and Simon the Canaanite the eleventh; in S. Luke the order is inverted, Simon Zelotes is tenth and "Judas of James" is eleventh. The name Judas "of James" only, without distinguishing mark, occurs in Acts as eleventh. In S. John (xiv. 22) Judas is spoken of, "not Iscariot."

There can be no doubt that Judas is the same as Lebbæus or Thaddæus. But much difference of opinion has existed from the earliest times as to the right interpretation of Ἰουδᾶς Ἰακώβου. The generally received interpretation is that the Anglican version is right in translating "Judas the brother of James." The canonical Epistle is headed "Jude the servant of Jesus Christ, and brother of James;" the ἀδελφος being expressed. S. Jerome also calls Judas the brother of James.³ S. James is called by S. Paul in his Epistle to the Galatians "the brother of the Lord," that is, his cousin. This is confirmed by Eusebius⁴ and by S. Jerome.⁵ The question next arises whether S. Jude, the brother of S. James and author of the canonical Epistle, is the same Judas Lebbæus who is counted one of the Twelve. In Matthew (xiii. 55) we read, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James

¹ Matt. x. 3; Mark, iii. 18.

² Luke, vi. 16.

³ De Viris Illustr. c. iv.

⁴ Hist. Eccl. ii. c. i.

⁵ De Viris Illustr. c. ii.

and Joses, and Simon and Judas?" Some think that these "brethren" were the sons of Joseph by a former wife; but others, with more probability, that they were the sons of the sister of the Blessed Virgin Mary.¹ It is difficult to recognize the Apostle Judas Lebbæus as the cousin of Christ, for we are told that His brethren did not believe in Him.²

The Greeks commemorate three of the name of James: James the son of Alphæus, James the brother of the Lord, and James the brother of John. But the Latins consider there were only two. The earliest evidence is against the Greek view. For Papias, a contemporary of S. Polycarp, speaking of the family of our Lord, says, "Mary the wife of Cleophas, or Alphæus, who was the mother of James the Bishop and Apostle, and of Simon and Thaddæus, and of a certain Joseph."³ Clement of Rome also, according to Eusebius, taught that "Peter, and James, and John, after the ascension of our Lord, did not contend for the honour, but chose James the Just as Bishop of Jerusalem." This was "James the brother of our Lord," mentioned by S. Paul.

There was another James, the son of Zebedee. But the distinguishing of the Jameses is most difficult, for in the New Testament we have (1) James the son of Zebedee; (2) James the son of Alphæus; (3) James the brother of the Lord; (4) James the son of Mary; (5) James the brother of Jude; (6) James "of Jude". If we may translate *Ιούδας* 'Ιακώβου, Jude, "the brother," rather than "the son" of James, then we may conclude that 5 and 6 are identical. And in favour of this it may be said that in Matthew (x. 3) and Mark (iii. 18) Lebbæus, who is the same as Jude, follows immediately after James the son of Alphæus. In Luke (vi. 15, 16) there is nearly the same order. Simon and Jude follow immediately after James the son of Alphæus.

¹ As an example of the manner in which relationships are inexactly named in Scripture, see Gen. xiv. 12, where Lot is said to be the son of Abraham's brother; but in v. 14, Abram is said to have heard of the capture of "Lot his brother."

² John, vii. 5.

³ See Migne, *Patrol. Græc.* t. v. col. 126.

If we admit that Judas Lebbæus was the brother of James, then, no doubt, he was the son of Alphæus and Cleopas, for Alphæus and Cleopas are the same name. James the son of Mary, we know had a brother named Joses, and so also had James the Lord's brother; consequently we may identify 4 with 3. We may identify 5 and 6 with 3, because we know that James the Lord's brother had a brother named Jude.

Consequently, we arrive at this conclusion :—

S. Simon, S. Jude, and S. James were the sons of Cleopas (Alphæus) and Mary. They are called our Lord's brethren, that is, they were cousins of our Lord. By comparing Matt. xxvii. 56 and Mark xv. 20 with John xix. 25, we find that the Virgin Mary had a sister named, like herself, Mary, who was the wife of Cleopas, and who had two sons, James (the Less) and Joses. By referring to Matt. xiii. 55 and Mark vi. 3, we find that a James and Joses, with two other brethren, Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth; the reason of their so living with her being that Cleopas was dead, and Mary was a widow. The difficulty of regarding these cousins James, and Simon, and Jude as apostles, because we are told that at one time they did not believe on Him, may be got over either by supposing that the term "His brethren" did not include them, but that the unbelief was on the part of Joses and his sisters, or that the faith of those who were apostles and brethren was yet so weak that they did not believe fully in Christ as the true Messiah, and yet acted as His apostles, regarding Him as a great rabbi. And this latter explanation is probable.

The name Thaddæus seems to be an incorrect and late addition in the Gospel of S. Matthew, for in the great majority of MSS. in his catalogue of the Apostles Lebbæus is the original reading. It occurs in Codex D. (Beza) of

the 6th century. In Mark iii. 18, in some few MSS. it is substituted for Thaddæus. Great confusion reigns in tradition between the acts of S. Jude Lebbæus and those of the disciple Thaddæus, and it is difficult, if not impossible, to disentangle them. Both are said to have preached in Mesopotamia, and at Edessa. Tradition states that he preached at Antaradi and Laodicea, Palmyra, Callinicum, and thence to have pushed eastward into Edom. The Russians claim him as one of the apostles of the Slavonians, but without a shadow of evidence to substantiate their claim.

One of the canonical Epistles is by S. Jude.

That S. Jude was a martyr, is generally admitted in the West. The Greek Menology, however, states, on May 22, that "he fell asleep in peace," but on June 19, that he was hung on a cross and run through with javelins, at Arat or Arara. The pseudo-Hippolytus says he died at Berytus. Arat is probably Arach or Edessa; and this notion arose from confounding S. Jude with Thaddæus the disciple.

Eusebius quotes from Hegesippus a curious passage relative to the children of S. Jude. "There were yet living of the family of our Lord, the grandchildren of Judas, the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by Revocatus. For this emperor was as much alarmed at the appearance of Christ as Herod. He put the question whether they were of David's race, and they confessed that they were. He then asked what property they had, and how much money they owned. And both of them answered that they had between them only nine thousand denarii, and this not in silver, but in the value of a piece of land containing thirty-nine acres; from which they raised their taxes, and supported themselves by their own labour. Then they also showed their hands, exhibiting the hardness

of their bodies, and the callosity formed by incessant labour on their hands, as evidence of their own labour. When asked also respecting Christ and His kingdom, what was its nature, and when and where it was to appear, they replied that it was not a temporal nor an earthly kingdom, but celestial and angelic ; that it would appear at the end of the world, when coming in glory Christ would judge the quick and dead, and give every one according to his works. Upon which Domitian, despising them, made no reply, but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease. Thus delivered they ruled the Churches, both as witnesses and relatives of the Lord. When peace was established, they continued living even to the times of Trajan.”¹

S. Bernard was buried with some particles of the relics of S. Jude on his breast, whence obtained nobody knows. When S. Bernard was dug up and enshrined, these relics were placed apart at Clairvaux. They are probably now at Ville-sous-Ferlé, or Longchamps. Other relics of S. Jude in the Vatican, along with those of S. Simon. In S. Maria in Capitolio, at Cologne, a head of S. Jude ; an arm of S. Simon in S. Andrew’s in the same city. A jaw of S. Simon with three teeth in the Carthusian church there. An arm of S. Simon with the Norbertines at Cologne. From Cyprus Philip II. of Spain, in 1639, obtained a head of S. Simon. This is now at Cuevas. The bodies of both S. Simon and S. Jude at Tolosa, in the church of S. Saturninus. Two shoulder-blades of SS. Simon and Jude at Hersfeld.

In art S. Jude is represented with a club or a cross, and sometimes a carpenter’s square ; a boat or ship is often near him. He is depicted by the Greeks as a young man, with a nascent beard.

¹ Euseb. Hist. Eccl. 46, iii. c. 20.

S. THADDÆUS, DISC.

(ABOUT A.D. 49.)

[Confounded by the Greek Menologists with Jude Lebbæus or Thaddæus. Authority :—Eusebius i. cc. 12, 13, and the apocryphal letters of Abgarus, and the “Doctrine of Addæus the Apostle” in Syriac, edited by Cureton, “Ancient Syriac Documents.”]

EUSEBIUS says that there was one of the seventy disciples of the Lord called Thaddæus.

“The divinity of our Lord and Saviour Jesus Christ being famed abroad, . . . Abgarus, who reigned over the nations beyond the Euphrates, and had been afflicted with an incurable disease, when he heard the name of Jesus frequently mentioned, and His miracles attested, sent a suppliant message to Him by a letter-carrier, entreating a deliverance from his disease. But though Christ did not yield to his call at the time, He nevertheless wrote him a letter, and sent him one of His disciples to heal him, at the same time promising salvation to him and all his relatives. And it was not long before the promise was fulfilled. After the Resurrection and His return to heaven, Thomas, one of the Twelve, sent Thaddæus, who was one of the seventy disciples, to Edessa, as a herald and evangelist of the doctrines of Christ; and by his agency all the promises of our Saviour were fulfilled. Of this we have the evidence, in a written answer, taken from the public records of the city of Edessa, under the government of the king. For in the public registers there, which embrace the ancient history and the transactions of Abgarus, these circumstances respecting him are found still preserved down to the present day.”

Eusebius proceeds to transcribe the two apocryphal letters forming the correspondence between the king of Edessa and Christ.

He goes on to relate, "To these letters was also subjoined in the Syriac language: After the ascension of Jesus, Judas, who is also called Thomas, sent him Thaddæus the Apostle, one of the seventy; who, when he came, remained at the house of Tobias, the son of Tobias. When the report was circulated concerning his arrival, and he became known by the miracles he wrought, it was communicated to Abgarus that an apostle of Jesus had arrived, as He had promised. Thaddæus, therefore, began in the power of God to heal every kind of disease and infirmity; so that all were amazed. But when Abgarus heard the great deeds that were done, . . . he sent for Tobias and said, 'I have heard that a mighty man from Jerusalem is staying in thy house, and is performing many wonders. Bring him to me.' Tobias then returning to Thaddæus, said to him, 'Abgarus the king has bidden me conduct thee to him, that thou mayest heal his disorder.' And Thaddæus replied, 'I will go, since I have been sent with authority to him.' Tobias, therefore, arose early next day, and taking Thaddæus with him, came to Abgarus, who was surrounded by the nobles. And the king, seeing something extraordinary in the countenance of Thaddæus, did him reverence." A conversation ensues, after which Thaddæus lays his hand on the king, and heals him; and also a certain Abdas, son of Abdas, afflicted with the gout. After this the king believed, and would have given Thaddæus money, but the apostle refused it, saying, "If we have left our own goods, how shall we take the things that belong to others?"

Abgar Uchamo, or the Black, of whom this legend is told, was contemporary with Augustus and Tiberius. He was the fourteenth king of Edessa, and one of the Arsacidæ. The name Abgar (*Armenian* Awghair), signifying Exalted or Mighty, was a title of the princes of Edessa; the last, Abgar Bar Muanu, a Christian, reigned A.D. 200-216. Ephraem

Syrus (d. 378) alludes to the story of the embassy, when he praises Edessa. Count Darius, writing to S. Augustine, alludes to the letters.¹ The letter of Christ was dismissed as apocryphal by the Council of Rome in 494.

The story was very much amplified and improved by later writers, who make Abgarus healed by a miraculous portrait of Christ. The king of Edessa, says S. John Damascene, desiring to see and hear Christ, sent a message to Him, requesting Him to visit his little state. And should He not be able to come, or refuse, then the king required his messenger to obtain a portrait of the Messiah for the gratification of his curiosity. But He who knows all things, perceiving the desire of the ambassadors, took a piece of linen, and holding it to His face, imprinted on it, by that act, the true image of His sacred countenance.² Another work of the same author tells the tale somewhat differently. Abgarus does not send messengers to Christ to invite him to Edessa, but a painter, who is to take his portrait. The artist vainly attempts to execute his master's command, for the dazzling brightness of the Saviour's countenance confuses his senses. Then the Lord, compassionating him and his master, presses his mantle to his face, and lo! on it is fixed the true representation of the divine countenance. This He sends to the king, who is at once converted.³ Leo, lictor of the Church of Constantinople, asserted, before the second Council of Nicæa, that he had seen this eikon in the city of Edessa, where it was honoured and worshipped by the inhabitants, as an image not made by mortal hands. Evagrius relates a miracle wrought by it.⁴ Far richer details are obtained from a tract by the Emperor Constantine Porphyrogeneta (d. 959), in whose reign this sacred relic was translated to Byzantium, along with the letters of Abgarus and Christ (A.D. 944). The

¹ Migne, Patrol. t. xxxiii. col. 1022.

² Johan. Damasc. "De Imagin." lib. i.

³ Johan. Damasc. "De Fide Orthodoxa," lib. iv. c. 17.

⁴ H. E. lib. iv. c. 27.

festival of its reception is celebrated in the Græco-Sclavonic Calendar on the 16th of August. The emperor gives us the following account of the picture :—

“Abgarus, King of Edessa, lay grievously sick. His servant, Ananias, to relieve the tedium of sickness, entertained him with accounts of the miracles of our Lord, of which he had heard during a recent journey to Palestine. The king caught at the hopes thus afforded him of recovering from his disease, and he sent Ananias with a letter to Christ, enjoining on his messenger that he must either bring back with him the Saviour or His portrait. Ananias was a painter. He arrived in the presence of our Lord whilst He was engaged in preaching to a vast multitude in the open air. As he was unable to push his way through the compact throng, he ascended a rock, sat down, fixed his eyes on Jesus, and began his sketch. Our Lord, who knew in spirit what was being done, sent Thomas to bring Ananias to Him. Then He wrote the answer to Abgarus which has been preserved by Eusebius, and gave it to the servant. But, perceiving that the man was only half satisfied, and that he was troubled at not being able exactly to accomplish his master's requirements, Christ washed His face in water, and, whilst drying it on a towel, left the impress of His features thereon. Then He handed the linen to Ananias and bade him give it to the king, whose curiosity it would satisfy, as well as cure him of his disease.”

But, according to another version given by Constantine, the story offers a close resemblance to that of Veronica.

As Christ was on His way to Calvary, bearing His cross, the blood and sweat streaming from His brow obscured His eyes. Then taking from one of His disciples a piece of linen, He wiped His face, and left thereon His sacred portrait. S. Thomas preserved the towel, with the features of the suffering Christ upon it, till after the Ascension, when he gave the

miraculous picture (τὴν ἀχειρόγραφον ἐκμόρφωσιν) to Thaddæus, who bore it to Edessa. There he lodged with a Jew named Tobias. He began to work miracles in the name of Christ. Abgarus, hearing of his works, sent for him. As Thaddæus entered the chamber of the sick king, he elevated above his head the sacred eikon, and at the same time such a blaze of light shot from the face, that Abgarus could not endure the splendour, and, forgetful of his sickness, leaped out of bed. Then he took the linen, covered his head and limbs with it, and was forthwith made whole.

Nicephorus Callistus (ob. 1341) relates the circumstances much as does the Emperor Constantine Porphyrogeneta. King Abgarus, desirous to see Christ, sends an accomplished artist to take His portrait. The painter stands on an eminence and begins his picture; then finds all his attempts in vain, for a divine light streams from the sacred countenance and dazzles him. The Lord, thereon, takes a piece of linen, with a pressure of His face fixes His true portrait upon it, and sends it to Abgarus.¹

How it was that this venerable picture passed into the hands of the Emperor of Constantinople we learn from the Arabic historian El Matzin. He says that in the year 331 of the Hegira, that is A.D. 953—he is consequently wrong as to the date—the Romans (*i.e.* Greeks) besieged the city of Edessa, then in the hands of the Saracens, and demanded the surrender of the holy picture and the accompanying letters of Abgarus and the Saviour in exchange for the captives they had made. The treasured relics were handed over to the Christians and were brought to Byzantium, where they were placed in a befitting shrine in the church of the Eternal Wisdom.² What became of the picture when Constantinople fell into the hands of the Mussulmans we do

¹ Niceph. Eccl. Hist. lib. ii. c. 7.

² Elmacini, Hist. Sarac. Lugd. Bat. 1625, p. 267.

not know. But it is certain that about this time, or at least shortly after it, either the picture itself or copies of it were to be found in Italy.

The Venetians claimed to have brought it to Rome, and to have presented it to the church of S. Sylvester, and many old copies of this exist with the inscription attached :—

“Imago salvatoris nostri Jesu Christi ad imitationem ejus quam misit Abgaro, quæ Romæ habetur in monasterio Sancti Silvestri.”

Johannes Horatius Scoglius, the ecclesiastical historian (fl. 1640), asserts that this portrait in S. Sylvester's is the original Abgarus picture, translated from Constantinople to Rome ; but no trustworthy and contemporary historians are found to give authority to this claim. What the portrait is like it is difficult now to ascertain. “I do not know why Rome should persist in being a city of mystery,” writes Canon de Montault ; “there are relics in it such as these, which art and piety may demand to be made acquainted with, but which, unfortunately, one may either not see, or only see indistinctly. They ought to be brought to the light of day, and not withheld from fear of scoffing incredulity and sceptical ignorance. If these relics be really genuine, truth will be elicited, like a spark at the stroke of science. With all my heart I desire a discussion of them, pious, consecutive, conscientious. Piety may believe without seeing, but Reason must see to believe.”¹

The Genoese, on the other hand, lay claim to the possession of the sacred portrait, and say that it was brought by Leonard de Montalto in 1384 to their city, and by him presented to the Armenian church of S. Bartholomew, where it is still preserved, and exhibited once a year.²

The Syriac work, “The Doctrine of S. Thaddæus,” gives

¹ “Annales Archéologiques,” xxiii. p. 236.

² See article by the author on “Portraits of Christ,” in the “Quarterly Review” for October, 1867.

full—but fabulous—particulars of his missionary work at Edessa. It relates that he died of old age at Edessa, and was buried there. The son of Abgarus, it says, persecuted the Church.

S. CYRILLA, V.M.

(ABOUT A.D. 258.)

[Roman Martyrology, "At Rome S. Cyrilla the Virgin, daughter of S. Tryphonia, who suffered under Claudius." But the Martyrologium Parvum has, "At Rome Cyrilla, daughter of Decius Cæsar;" so Ado, Usuardus, Wandelbert, &c.]

THE Itinerary of Rome, written between the years 625-638,¹ says that in the cemetery of the Via Romantana is the church of S. Hippolytus and of Concordia, and in another recess S. Tryphonia, queen and martyr, and Cyrilla her daughter and martyr, whom Menius Decius slew. William of Malmesbury says much the same: "Near the Via Tiburtina reposes S. Laurence in his church, . . . and not far off is the basilica of S. Hippolytus, where he reposes with his family, in number 18(28). And there rest the blessed Triphonia, wife of Decius, and her daughter Cyrilla, and Concordia the nurse of Hippolytus." Nothing is known of Cyrilla except what is told us in the fabulous acts of S. Laurence, that Decius having slain Laurence, was possessed with the devil and died. This so frightened his wife Tryphonia and his daughter Cyrilla, that they believed in Christ and were baptized. Tryphonia died of the excitement seven days after. Claudius then ordered the execution of Cyrilla.

This ridiculous nonsense hardly deserves consideration. It is needless to say that it is utterly unhistorical. The Acts of S. Laurence are a poor and foolish romance without the

¹ Roma, sotterranea, t. i. p. 144.

merit even of being interesting. Probably Cyrilla and Tryphonia are the creations of imagination. Certainly Decius had no wife and daughter of those names.

Their bodies were dug up by Pope Paul I., in the 8th century. They are now in the church of S. Martin in Montibus.

S. FIRMILIAN, B. OF CÆSAREA.

(A.D. 269.)

[Greek Menæas and Menologies, African Martyrology, Martyrology of Jerome, Bede, Florus, Ado, Hrabanus ; but omitted from the Modern Roman Martyrology by Baronius because of his letter to Pope Stephen.]

S. FIRMILIAN was a native of Cappadocia, of noble birth, and a student of philosophy under Origen at Cæsarea.¹

Firmilian became bishop of Cæsarea about 232. He induced Gregory, afterwards Bishop of Neocæsarea, commonly called Thaumaturgus, or the Wonderworker, to become a disciple of that remarkable teacher. About 232, not long after Firmilian was made bishop, a synod was held at Tanium, at which he was present, on the vexed question of the re-baptizing of heretics.

The first synod of which we know anything, held in the 3rd century, was one convoked by Agrippinus, bishop of Carthage, of the bishops of Africa and Numidia, at that city. S. Cyprian speaks of this synod in his 71st and 73rd letters, saying therein that the bishops present had unanimously declared void baptism conferred by heretics. The date when this synod took place can be fixed by means of the *Philosophumena* of S. Hippolytus as taking place between 218 and 222. This work relates that the practice of re-baptizing those who had received heretical baptism was

¹ S. Gregor. Nyss. op., Migne Patr. Græc. t. xlv. col. 906.

introduced by Pope S. Callixtus in several churches in relation with him. The reference is doubtless to Agrippinus and his synod of Carthage; for S. Augustine and S. Vincent of Lerins expressly state that Agrippinus was the first to introduce the practice of re-baptizing. The synod of Carthage therefore took place in the reign of Callixtus I., between 218 and 222. This date agrees well with the fact that Tertullian was the first Christian writer to declare invalid the baptism of heretics; and one may presume that his book "*De Baptismo*" exercised some influence on the conclusions of the Council of Carthage.

The great Origen gave rise to two synods at Alexandria. Having been called about 228 into Achaia, Origen passed through Palestine, and was ordained priest at Cæsarea by his friend Alexander, Bishop of Jerusalem, and Theoctistus, Bishop of Cæsarea, although two objections stood against his receiving sacred orders from them—he belonged to another diocese, and he was a self-made eunuch. Demetrius of Alexandria, the diocesan bishop of Origen, was highly dissatisfied at this step, and on the return of Origen to Alexandria expressed his displeasure, and recalled to him the fact of his mutilation.¹

But his chief opposition to Origen was on account of the doctrines contained in his books, "*De Principiis*" and the "*Stromata*." Origen finding it impossible to remain at Alexandria subject to the displeasure of the bishop, departed. Demetrius gathered a synod of Egyptian bishops and priests of Alexandria in 231, which declared Origen unworthy to teach, and excluded him from the church of Alexandria. Demetrius presided at a second synod at Alexandria in which Origen was declared deprived of his sacerdotal dignity; and an encyclical published by Demetrius announced these resolutions to all the provinces.

¹ Euseb. H. E. vi. 8.

About this time, probably in 232, a synod was held at Iconium, which, like that of Carthage under Agrippinus, declared invalid every baptism administered by heretics. The fullest account we have of this council is given in a letter addressed by S. Firmilian to S. Cyprian of Carthage, and which is preserved among the letters of the latter. It says: "Some of the faithful having raised doubts relative to the validity of baptism conferred by heretics, we decided, some time ago, in a council held at Iconium in Phrygia with the bishops of Galatia, Cilicia, and the neighbouring provinces, that the ancient practice (of holding invalid baptism administered by heretics) should be maintained and supported." At the end of the letter we read: "Amongst us, as we have only recognized one Church, so have we only acknowledged the one baptism of this Church. Some having had doubts on the validity of the baptism conferred by those who admit new prophets (the Montanists), but who seem to adore the same Father and the same Son as we, we met in great numbers at Iconium; we examined the question very carefully, and we decided that every baptism outside the Church ought to be rejected." From a passage in the third chapter of S. Augustine's third book against Cresconius, it would seem that the Council of Iconium consisted of fifty Eastern prelates.

When Origen left Alexandria, at the invitation of S. Firmilian he took up his abode at Cæsarea in Cappadocia. He held him in the greatest honour, as did also Alexander of Jerusalem and Theoctistus of Cæsarea in Palestine, who regarded him as a master, and listened to his interpretation of Scripture with enthusiasm. In 235 the persecution of Maximinus broke out, and lasted till 238. A letter of S. Firmilian to S. Cyprian gives an account of the distress of the Church in Cappadocia and Pontus during this trying season. There had been repeated earthquakes in Asia

Minor, he says, so serious that whole cities had been ruined and engulfed. This excited the people against the Christians, who attributed these disasters to the anger of the gods because their worship was deserted for that of Christ. The Governor of Cappadocia, Serenianus, shared the prejudices of the common people, and persecuted the Church with relentless animosity. Nor was this all. The believers were seduced by a woman who feigned herself to be a prophetess, went into raptures, and professed herself inspired by the Divine Spirit. She drew away one priest and a deacon, and great numbers of the laity; and carried her infatuation to the extent of baptizing her disciples and consecrating the Eucharist. At last an exorcist opposed her, and his ceremonial rites and denunciations of the unclean spirit, which he was determined to believe possessed her, so scared the woman, that in a revulsion of feeling she confessed she was the agent of diabolical inspiration.

We hear nothing more of S. Firmilian till the time of S. Cornelius, created Bishop of Rome in 251, who suffered martyrdom in the following year. Eusebius says that Dionysius of Alexandria "wrote to Cornelius of Rome in answer to an epistle from him against Novatus (Novatian); in which answer he shows that he had been invited by Helenus, Bishop of Tarsus in Cilicia, and the rest that were collected with him, viz., Firmilian, bishop in Cappadocia, and Theoclistus of Palestine, that he should meet them at the Council of Antioch, where certain persons were trying to establish the schism of Novatus (Novatian)."¹

The question of the baptism of heretics was again revived in 255, when, some African bishops being of opinion that those who joined the Church from heretical sects should not be re-baptized, eighteen Numidian bishops who were of a different opinion asked the synod of Carthage to give a decision on

¹ Euseb. H. E. lib. vi. c. 46.

the question. This synod was presided over by S. Cyprian, and was composed of thirty-one bishops. The 70th letter of S. Cyprian is, in fact, the reply of the synod to the question of the Numidian bishops. It informs them that "their opinion on the baptism of heretics is perfectly just; that no one can be baptized outside the Church, as there is but one baptism, and that is into the Church."

Soon after, however, in 256, a far larger council was held at Carthage on the same subject, attended by seventy-one bishops. A synodal letter was written by the assembly, addressed to Pope Stephen, in which it was laid down that "he who abandoned a sect must be rebaptized," and adding that "it did not suffice to lay hands on such converts for the reception of the Holy Ghost, if they did not also receive the baptism of the Church." At the close of the letter the synod expresses its hope that Stephen will assent to their decision; too often, the letter adds, one does not like to renounce an opinion one has defended, and more than one bishop, without breaking with his colleagues, will be tempted, no doubt, to persevere in the custom he has embraced; the synod has no intention of doing violence to anyone, or of prescribing a universal law, as every bishop can make his own will prevail in the Church for which he must render an account to God.

When the legates of the Carthaginian synod came to Rome, Pope Stephen showed great indignation at the decision; he refused even to see and listen to them, would not admit them to communion, forbade the faithful from receiving them into their houses and showing them the ordinary rites of hospitality, and did not hesitate to call S. Cyprian a false Christian, a false apostle, a deceitful worker. Pope Stephen emphatically pronounced his opinion that the baptism of heretics was valid, and against the practice of reiterating the sacrament on those who had already received heretical

baptism. On receiving the letter of Stephen containing this violent expression of anger and opinion, S. Cyprian summoned a third council at Carthage. It was composed of eighty-seven bishops of proconsular Africa, Numidia, and Mauritania, of many priests and deacons, and a crowd of laity. The acts of this synod exist. It opened on September 1, but the year is not indicated; it was probably 256.

The Bishop of Carthage required each bishop present to express freely his opinion on the baptism of heretics; he declared that no person should be judged or excommunicated for differences of opinion; for, added he, with scarce veiled reference to Stephen of Rome, no one in this assembly gives himself out to be *episcopus episcoporum*, or dreams of constraining his colleagues to yield to him by inspiring them with tyrannical fear.

Thereupon the bishops gave their votes in hierarchical order, Cyprian last, and all with one consent decided that baptism conferred by heretics was invalid, and that for admission into the Church those who had received heretical baptism must submit to be rebaptized. About this time Cyprian sent his deacon Rogatian with a letter to Firmilian, to inform him of the decision come to in Africa on this question. He communicated to him at the same time, apparently, the acts and documents relating to this affair.

Firmilian hastened to express his full agreement with Cyprian in a letter which still exists. This letter, moreover, contains an expression of his unbounded indignation at the conduct of Pope Stephen, who had threatened to excommunicate the Churches of Asia Minor if they adopted the same practice.

Firmilian says plainly that Stephen separated himself from the other churches, and not these churches from him. He calls the Pope a schismatic, inasmuch as he had withdrawn

from the unity of the Church;¹ and by allowing the baptism of heretics, he had shown himself to be worse than all heretics.² He speaks of his just indignation being excited by the plain and palpable folly of Stephen, who boasted of his episcopal rank and succession from S. Peter:³ as for this latter pretension, he intimates that at Rome things are done which have no tradition to support them, and are yet given out as reposing on apostolic authority.⁴

The Alexandrian Church appears also to have agreed with Cyprian rather than with the Bishop of Rome. Dionysius of Alexandria wrote to Stephen; and though his letter is lost, he seems to have exhorted him to moderation, and to have told him that the few decisions which were on record pronounced heretical baptisms to be invalid. His letter, perhaps, produced some impression at Rome, for two of Stephen's clergy wrote to consult him upon the subject, and received letters in reply; from which we may infer that even at Rome the conduct of the Pope was not considered quite satisfactory.

The breaking out of the persecution of Valerian and the martyrdom of Stephen put an end to the contest. When the storm was passed, Dionysius of Alexandria wrote: "All the Churches throughout the East, and farther, that were formerly divided, have been united again. All the bishops, also, are everywhere in harmony, rejoicing exceedingly at the peace which has been established beyond expectation. These are Demetrianus of Antioch, Theoctistus of Cæsarea, Mazabanes of Ælia, Marinus of Tyre, Heliodorus of Laodicea, Helenus of

¹ "Peccatum quam magnum tibi exaggerasti, quando te a tot gregibus scidisti? Excidisti enim te ipsum, noli te fallere. Si quidem ille est vere schismaticus, qui se a communione ecclesiasticæ unitatis apostatam fecerit. Dum enim putas omnes a te abstinere posse, solum te ab omnibus abstinuisti."

² "Quin immo tu hæreticis omnibus peior es."

³ "Atque ego in hac parte juste indignor ad hanc tam apertam et manifestam Stephani stultitiam, quod qui sic de episcopatus sui loco gloriatur, et de successione Petri tenere contendit."

⁴ "Eos autem qui Romæ sunt non ea in omnibus observare quæ sint ab origine tradita, et frustra apostolorum auctoritatem prætere."'

Tarsus, and all the Churches of Cilicia, Firmilian, and all Cappadocia; for I have mentioned only the more distinguished of the bishops by name."¹

The restoration of peace after persecution brought speedily a renewal of troubles within.

Paul, a native of Samosata, was at this time Bishop of Antioch, having succeeded Demetrianus in 260. If we may believe the account which was given of him by the bishops his contemporaries, he was rapacious and fraudulent in amassing wealth, and his moral conduct was believed to be not free from suspicion. But what was as serious and more dangerous, was the fact that Paul taught doctrines concerning the nature of our Blessed Lord which savoured strongly of heresy.

Sabellius had sought to fortify the idea of the unity of the Godhead in the doctrine of the Trinity by suppressing the difference of Persons, and admitting in place of Persons three modes of operation and manifestations of the activity of the One God. Paul of Samosata took an opposite line. He separated the Persons, especially the Father from the Son, by a chasm. He, like Sabellius, confounded the Persons, for he regarded the Logos as an emanation from God, not as a Personality. He admitted that Jesus was miraculously born of a Virgin, but not that He was incarnate God; he taught that He was a supereminently distinguished man, penetrated by the Logos, the Spirit of God, which sanctified Him, and made Him even worthy to bear the divine Name. He added that, as the Logos is not a person, so the Holy Spirit is only an impersonal divine virtue belonging to the Father, and only intellectually distinguishable from Him. His impiety became most extravagant as his views met with opposition and condemnation, for he forbade the singing of hymns in honour of Jesus Christ.

¹ Euseb. H. E. lib. vii. c. 5.

That the bishop of so great a see as Antioch should be accused of heresy was a new event in the annals of the Church. The matter demanded investigation of the most solemn description. A council was summoned to meet at Antioch, and hear the explanations of Paul. In 264 or 265 a large number of the bishops of Asia, notably S. Firmilian of Cæsarea in Cappadocia, S. Gregory the Wonder-worker and his brother Athenodorus of Pontus, Archbishop Helenus of Tarsus, Nicomas of Iconium, Hymenæus of Jerusalem, Theotecnus of Cæsarea in Palestine,¹ and many other bishops, priests, and deacons assembled at Antioch. Dionysius the Great of Alexandria had been invited, but his age and infirmity prevented him from attending, and he died shortly after. He, however, addressed a letter to Paul of Samosata condemnatory of his errors, as he had formerly condemned those of Sabellius.

The council dealt most tenderly with the Bishop of Antioch, and showed an earnest desire not to proceed to extremities, but to forbear in love. Paul skilfully enveloped his doctrine in a cloud of Platonic expressions, which bewildered the bishops, and led them to believe that his doctrine had been misstated or exaggerated in the form in which it had been reported to them. He entirely disclaimed those tenets which had been imputed to him. The council separated, thanking God that concord was re-established and a scandal averted. But before long they were again obliged to assemble at Antioch. Firmilian appears to have presided at the former council, he certainly did so at the second. The date of this second synod is not known. It condemned explicitly the doctrine of Paul, who promised to renounce his errors; and deceived by his promises, Firmilian and the other bishops withdrew, leaving him still in possession of the see.

¹ Theoctistus died about 258, was succeeded by Domnus, and Domnus by Theotecnus in 260.

But Paul did not fulfil his engagement and retract his errors; for soon the rumour spread that he was teaching them with renewed energy. The bishops, however, did not wish immediately to cut him off from the communion of the Church; they sought again with patience and forbearance to draw him back to the right way, and for this purpose addressed him a letter. It was only when this tentative failed that a third council was convoked to assemble at Antioch at the close of the year 269.

S. Firmilian started from Cæsarea to attend it, but died at Tarsus, on his way, of extreme old age. Baronius, disliking the tenour and temper of his letter to Stephen of Rome, cut his name out of the Sacred Kalendar of the West.

S. MALCHION, P.

(AFTER A.D. 270.)

[Greek *Menæa* and *Menologies*. Authority:—Mention by Eusebius, *H. E.* lib. vii. c. 29; S. Jerome, “*De Viris Illustribus*”; Peter Diaconus in his letter to S. Fulgentius.]

S. MALCHION naturally follows after S. Firmilian. The council met at Antioch to decide on the case of Paul of Samosata. S. Firmilian had died on his way to attend it. Helenus of Tarsus, who probably bore to the council the news of his death, presided as the oldest bishop, in the place occupied by Firmilian on the two former occasions. Among the priests present, a certain Malchion, a sophist, made himself noticed by the skill with which he pierced the subtleties of Paul's discourse, arrested him in his evasions, and brought him to a bald statement of his dogmatic errors. The bishops chose him to conduct the discussion with the incriminated bishop because of his well-known abilities, and the confidence they reposed on him was not disappointed.

The notaries took down every word of the discussion, and those acts existed in the time of Eusebius and S. Jerome. All that remain to us are a few fragments preserved by two writers of the 6th century, Leontius of Byzantium and Peter the Deacon.

Paul of Samosata was convicted of error, the council deposed and excommunicated him, and in his room appointed Domnus, son of his predecessor Demetrian, Bishop of Antioch. Before separating, the synod despatched a letter to Dionysius, Bishop of Rome, and Maximus, Bishop of Alexandria, and all other bishops, priests, and deacons, narrating what had been done, and signed by Helenus of Tarsus, Hymenæus of Jerusalem, Theotecnus of Cæsarea, and other bishops, and by Malchion the priest.

It is not known when Malchion died.

S. FIDELIS, M.

(ABOUT A.D. 285.)

[Milan Kalendar, Modern Roman Martyrology. Authorities:—The Acts written about the 10th cent. The first mention of S. Fidelis is by S. Ennodius, B. of Ticenum, d. 521; but he gives no details.]

S. FIDELIS was a native of Milan, and was baptized by S. Maternus. In the persecution of Maximian he visited the prisons and ministered to the Christians in them. By some means or other he obtained the liberation of certain confessors, and escaped with them to Como, hoping to be able to hide himself and them from pursuit in the intricacies of the Alpine valleys. But when his companions were pursued, he, hoping that his part in obtaining their escape would not be known, left them, and getting into a boat got across the lake as far as Samolito,¹ then the head of the lake, though

¹ Summolacum.

now some miles from it, so rapidly has the lake filled. His companions, Carpophorus and Exantus, were taken in a wood near Como, and were executed on the spot. The soldiers then took a boat and pursued Fidelis, and caught him at Samolito, when he thought he was in security. They first cudgelled him and then cut off his head.

According to another account Fidelis, Carpophorus, and Exantus were soldiers who deserted rather than do sacrifice. Popular legend had added some marvels. The spot where he is said to have suffered decapitation is under a great pine, and is still pointed out.

At Arona are shown the bodies of S. Fidelis and S. Carpo-phorus, translated thither from Como in 1350, but they are also shown at Como.

Though there are no early acts of these martyrs, the story is not one which would lead us to doubt its being substantially true.

SS. ANASTASIA, V.M., AND CYRIL, M.

(A.D. 303.)

[Greek Menæa and Menologies. Menology of Basil. Russian Kalendar. Inserted by Baronius in the Modern Roman Martyrologies. Authority:—The fabulous Acts in Greek by Metaphrastes. Mention by Nicetas Paphlagonius in the 9th cent. and the Menologies.]

S. ANASTASIA the Elder, as she is called by the Greeks, was a maiden of Rome, who at the age of twenty placed herself in a house of consecrated virgins under the direction of a superior named Sophia.

When the persecution of Diocletian broke out, the soldiers of Probus, prefect of the city,¹ broke open the doors of the

¹ There was no Probus prefect of the city before 372, when Sextus Petronius Probus held that office.

house, rushed in, and seized on Anastasia. She was conducted before Probus, who ordered her to be stripped naked. "The shame is on you, judge!" exclaimed the maiden. "I retain my vesture of innocence and righteousness." Then he ordered her breasts to be cut off with a razor and her nails to be plucked out with pincers. Then her tongue was cut out and teeth broken.

A man looking on, named Cyril, was so moved by compassion for her sufferings that he filled a bowl of water and put it to her lips, for which deed of mercy he was sentenced to lose his head. Anastasia was also finally dismissed by the sword. Sophia took up and hid her body. It was afterwards translated to Constantinople.

The Roman Church was profoundly ignorant of its having possessed such a distinguished martyr till informed of the fact by the Greek romance which passes as her acts. Baronius hastened to redress the error by inserting her name in the Roman Martyrology. There is no evidence that there ever was such a martyrdom. The acts are a fabrication of late date.

This Anastasia is by no means to be confounded with Anastasia the widow and martyr of Rome, whose name occurs in the Roman canon. Probably this latter Anastasia has been made into two with distinct acts.

S. FARO, B. OF MEAUX.

(ABOUT A.D. 672.)

[Usuardus, Wandelbert, Gallican and Roman Martyrologies. Authority:—A Life apparently by Hildegard, B. of Meaux, who died 875; of very little worth.]

S. FARO and his sister S. Fara were of noble Burgundian race. Their father was named Agneric and their mother

Leodegunda. His elder brother was S. Cagnoald, Bishop of Laon. He was brought up at the court of Theodebert II., King of Austrasia, and after the fratricidal war between Theodebert and his brother Theodoric, which ended in the death of the former, Faro went to the court of Clothair II. (A.D. 613). He is said to have used his influence with the prince to remit the sentences of death he had passed on several criminals. After a while, tired of a court, he and his wife Brunchild mutually agreed to separate and lead a religious life. She retired to an estate she had at Aupigny, and he was soon after elected to the see of Meaux (A.D. 627) rendered vacant by the death of Gundobald. He was visited by S. Kilian, S. Fiacre, and S. Agilius, and S. Kilian received episcopal consecration from his hands. The other two he made abbots in his diocese.

But in the midst of his cares for his flock the remembrance of his dear wife Brunchild haunted him. When he slept, her loved, kind face appeared to him, and he woke with tears in his eyes and a craving at his heart to see her again. He wrote to her and begged her to return to him, but she paid no attention to his request. Again he sent, filled with uneasiness and impatience, for the love he bore her was rooted very deep in his soul. Still she paid no attention to his petition. A third time he sent a pressing and touching appeal to his wife to return to him, the husband of her youth. Then she, who was more resolute than he, cut off all her long beautiful hair, dressed herself in rags, instead of her usual dress as a noble lady, disfigured her face, and so presented herself before him. Finding her so resolved to live alone to God, with a sigh he abandoned his intention of reclaiming her as his wife, and gave himself up thenceforth wholly to the care of his diocese, so as to stifle his regrets.

Some of his relics are shown in the church of Ferté-sous-Jouarre.

S. DORBHENE, AB.

(A.D. 713.)

[Irish and Scottish Martyrologies.]

DORBHENE FADA, son of Altaine, was Abbot of Iona. He was descended from Loarn, brother of Feddin, the father of S. Columba.

The Schaffhausen MS. of Adamnan's life of S. Columba is in his handwriting. It ends with the words, "Whosoever shall read these books of the virtue of S. Columba, let him pray the Lord for me Dorbheneus, that I may possess life eternal after death."



S. Jude, Ap. See p. 674.

October 29.

- S. NARCISSUS, *B. of Jerusalem*; *circ.* A.D. 222.
 S. GENITUS, *C. in Aquitaine*; *circ.* A.D. 250.
 S. TERENTIUS, *B. of Metz*; *circ.* A.D. 440.
 S. EUSEBIA, *V.M. at Bergamo in Italy*.
 S. JAMES, *B. of Sarug in Mesopotamia*; A.D. 520.
 S. THEODORE, *Ab. at Vienne in Gaul*; *circ.* A.D. 575.
 S. ERMELIND, *V. in Brabant*; *end of 6th cent.*
 S. BOND, *Pen. at Sens*; *circ.* A.D. 620.
 S. COLMAN MAC DUACH, *B. of Connaught*; *before* A.D. 650.
 S. SIGEBERT, *M., K. of the East Saxons*; A.D. 637.
 S. KENNERA, *V. in Galway*.
 S. ANNA, *W. at Constantinople*; *9th cent.*
 S. MERWINNA, *Abss. of Rumsey*; A.D. 993.
 S. ELFLÉDA, *Abss. of Rumsey*; *circ.* A.D. 1030.

S. NARCISSUS, B. OF JERUSALEM.

(ABOUT A.D. 222.)

[Roman Martyrology. Usuardus, Ado. Authority :—Eusebius, Hist. Eccl. lib. v. cc. 12, 22-24 : lib. vi. cc. 8-11.]



NARCISSUS was the thirtieth bishop of Jerusalem.

The controversy about the Paschal festival had continued to divide some parts of the Eastern and Western Churches ever since S. Polycarp and S. Anicetus had discussed the question at Rome in 158. The two parties, however, had not conducted themselves with the mildness of those bishops, and the dispute was running high at the period when Narcissus ascended the important throne of Jerusalem. The Churches of Asia Minor adhered to the Jewish method of observing the Paschal festival on the fourteenth day of the first month ; whereas all the other Churches kept it on the day before the Sunday on which they celebrated the Resurrection of our Lord

The Church of Jerusalem, consisting, since the rebuilding of the city as *Ælia Capitolina*, exclusively of Greeks, was fired with hostility to the relics of the old Nazarene Church of Jerusalem, made up of converted Jews. It, therefore, embraced eagerly the anti-Jewish custom of celebrating Easter, and was thus thrown into opposition to the Churches of Asia Minor.

Theophilus, Bishop of Cæsarea, and Narcissus of Jerusalem took the lead among the Bishops of Palestine. An assembly was called, and Cassius, Bishop of Tyre, and Clasus of Ptolemais with some others attended the synod. The bishops of Pontus met under the presidency of Palmas, and another council was held at Edessa. The unanimous decision of these synods was against the Jewish method of keeping the Paschal festival, and they all sent letters declaratory of their sentiments to the different Churches.

Narcissus is said by Eusebius to have wrought a notable miracle. One Easter Eve, oil was wanting for the lamps. Narcissus bade water be drawn from a well and poured into the lamps, and it answered as well as oil.

Narcissus did not escape slander. Some, disliking the strictness of his discipline, told false stories about him, and swore to their truth. The bishop, who had long craved for a life of solitude, took to flight, and remained for many years concealed in the deserts. But divine justice pursued those who had accused him. One was burned in his house, another attacked by leprosy, and the third, after confessing how he had slandered Narcissus, lost his sight.

On the disappearance of Narcissus, the bishops of the neighbouring churches ordained one named Dius in his room. On the death of Dius they consecrated Germanius, and then Gordius, in whose time Narcissus re-appeared as one risen from the dead, and resumed his office at the entreaty of the people.

S. EUSEBIA, V.M.

(DATE UNCERTAIN.)

[Modern Roman Martyrology. Venerated especially at Bergamo.]

No martyrologist knew anything of this saint before the year 1401. Neither Usuardus, nor Ado, nor any Roman Martyrology, not even the Bergamo Kalendars of the 11th and 12th centuries, mention this saint.

But in 1401, when some repairs were being executed in the church of S. Andrew at Bergamo, three skeletons were found in a vault with a stone over them, bearing the following inscription: "Hic requiescunt in pa' B' M' Domnio cum nepotibus suis Eusebia et Domno dep' Domnio avvs xvii. K' Augus' Eusebia iiii. Novemb' Domnio K' non' Jan." It was at once concluded that this signified that "Here lies in peace the Blessed Martyr Domnio, with his nephew Domno and his niece Eusebia." At once the Bergamese Church established three festivals in honour of these glorious martyrs, with office of nine lections apiece, and their names were duly inscribed in the Kalendar of the Bergamese diocese, "Jan. 5th, Domno, Martyr at Bergamo, minor double. July 16th Domnio, Martyr, a double. Oct. 29, S. Eusebia, Virgin and Martyr, a double." The body of Domnio was translated to a place of honour under the high altar of S. Andrew's church, but some particles of the martyr's bones were generously given to the church of S. Vincent to be preserved under the altar in the crypt. The other two saintly martyrs remained intact in the Church of S. Andrew in 1532. These venerable martyrs speedily found their way into the Martyrology of Galesinius, and from that were translated by Baronius into the Roman Martyrology, and they figure there now, Domno on January 5, Domnio on July 16, and Eusebia on October 29.

No sooner were they comfortably established as saints and martyrs than the martyrdom of these saints was composed for them by Bartholomew de Peregrinis out of his own unassisted imagination.

It must be remembered that absolutely nothing was known of these martyrs before the discovery of the bones and tombstone in 1401.

The story concocted by Bartholomew is to this effect. Eusebia, a virgin of distinguished parentage, but an orphan, whilst still a girl secretly left her house at Bergamo and went to the church of S. Andrew, outside the city walls, and there poured forth the prayers taught her by a Christian mother. There she abode, and not only did she dazzle Bergamo with her virtues but they blazed throughout Italy. She lived an ascetic life, rose early, ate sparingly. The wealth left her by her parents she distributed among the poor, whose feet also she diligently washed. Next her skin she wore sackcloth.

Now there was another virgin, named Hysteria, who, though married, lived a virginal life. And when the Emperor Maximianus Herculus heard of their virtues, he ordered his vicar who ruled at Bergamo to cut off these virgins. Eusebia was conducted before an idol of Apollo and required to do sacrifice to it. She refused—the very speeches she made are preserved—and she was then conducted to prison, and shortly after decapitated, on October 29, A.D. 307. Domno and Domnio are also provided with acts forged in the 15th century to serve as lections for the offices of the then newly-discovered saints. S. Hysteria is venerated on August 12. She with two others, James and Projectus, owe their insertion in the Sacred Kalendar of the Church to a similar discovery of bones and tombstone at Bergamo, in 1291, in the church of S. Alexander.

Let us now examine the tombstone of the "blessed

martyrs" Domnio, Domno, and Eusebia. In the first place it must be remarked that the beginning of the inscription, "Hic requiescunt in pace, B. M.," &c., is never found earlier than the 6th or 7th century. This formula is a common one at that period. The earliest Roman inscription beginning "Hic requiescit," is of the year 396; but this formula is scarce before the next century, and did not reach Gaul till the 5th.¹ The *B. M.*, moreover, does not mean "Beati Martyres," but "Bonæ Memoræ," and is common on tombstones of a certain date. It does not occur in Rome before 342, and not in Gaul before 473, where it lasted on till 689.² "In pace" is an early commencement of an inscription, but "Hic requiescit in pace" is not found at Rome before 401, or in Gaul before 469.³

The Bergamese venerate also as a martyr their bishop John. His tombstone bears, "Hic requiescit in pace B. M. Joannes eps. qui vixit Ann. I.M.XXII. Dp. sv. K. D. ind. IIII. imper. Justiniano," *i.e.* A.D. 690. This tombstone so closely resembles in style that of Eusebia, Domno, and Domnio that we may be pretty certain both are of the same date. In this case the B. M. has caused John to be regarded as a martyr, though how he could have suffered for the faith in the reign of Justinian II. is a puzzle.

In like manner, at the beginning of the 17th century, a number of tombstones covering bodies were found in Sardinia with "Dps. B. M.," or "Dps. sanc. M.," on them. The bones were collected and distributed throughout the Christian world as relics of martyrs recently brought to light, and were received with enthusiasm everywhere.⁴ In like manner other early Christian tombs at Nola were opened about the same date. Here are copies of two of these:—"Dps. sanc. M.

¹ Le Blant, "Inscriptions Chrétiennes des Gaules," prép. p. ix.

² *Ibid.*, p. viii.

³ *Ibid.*, p. ix. and 215, n. 501.

⁴ Bonfanti, "Triumpho de los Santos del regno de Cerdena.

Dmn. Aureliani episc. in pace qui vixit Anns. xxxviii. Dp. ss. Octabu. Kal. Aug." Another, "Dep. Sancte. M. Reparati diac. dps. d. xiiii. Kal. Novemb. xii. P.C. Basili V.C."

Aurelian was at once installed as bishop and martyr, and Reparatus as deacon and martyr, and as such the latter is venerated on Oct. 21. The rest of those with "B. M." or "Sancte M." on them have likewise risen to the ranks of saints and martyrs, and some have had legends, evolved out of the inner consciousness of their devout worshippers, composed for them.

Another reason against the antiquity attributed to these personages, whose bones have been exalted to relics, is that the names Domno and Domnio belong, at earliest, to the 7th cent., when the Domnus and Domnonius of pure Latin became transformed into Domno and Domnio, after the fashion of the change which modified the language into Italian, and which had then begun to take effect.

Proper offices with lessons from the Passions, invented on the discovery of the bones, were accorded to the church of Bergamo by Pope Sixtus V. in 1587. In 1849 the Bishop of Bergamo was anxious to suppress the three days dedicated to these saints with their apocryphal lessons, and to substitute July 18 as the festival of all three together, with a lesson giving merely a description of the finding of the bones. The permission was refused by the Holy See in a rescript dated July 10, 1851; and consequently the three festivals, and the apocryphal lections, are continued as before.

In 1725 S. Eusebia and her companions were chosen Patrons of Bergamo. In 1600 a painting by Moretto Bresciano of S. Mary with S. Andrew and S. Eusebia on one side of her, and S. Domno and S. Domnio on the other side, was set up over the high altar of S. Andrew's. In 1610 the picture was struck by lightning, but scarcely injured; this was regarded as miraculous. In 1612 the relics of the saints

were solemnly translated to more magnificent shrines; but the most solemn and splendid translation took place by Carlo Morlacchi, Bishop of Bergamo, in 1847.

S. ERMELIND, V.

(END OF 6TH CENT.)

[Belgian Martyrologies. Authority:—A Life written in the 11th or 12th cent.]

S. ERMELIND was the daughter of Ermenold and Ermesind, and was related to Pepin of Landen. Some writers make her a daughter of S. Amalberga, sister of S. Gudula; but this is apparently incorrect. As she wished to lead a solitary life, she went to Bevegne near Jodoigne in Brabant, and made herself a little cell not far from the church.

Two young men fell in love with her, and caused her so much annoyance that she resolved to go elsewhere. One of them had made arrangements for carrying her forcibly away, when she got wind of his intention, through the sacristan, to whom he had communicated his plan and whom he hoped to bribe, and she departed the same night to Meldert. The legend says that she was warned by an angel to escape, but the narrative seems to show that she got a hint to fly from the sacristan. At Meldert she continued her austerities, and died on Oct. 29, about the year 595.

She is represented in art expelling a devil from a man's mouth.

The tomb of S. Ermelind is at Meldert; a fountain rises from under it which is regarded as miraculous.

S. BOND OR BALDUS, PEN.

(ABOUT A.D. 620.)

[Gallican Martyrologies. Authority :—The Lessons in the Sens Breviary.]

THE story of S. Baldus, called in France S. Bond, is a lingering reminiscence among the Franks of a myth akin to the Tannhäuser of German tradition.

The story goes that he was a Spaniard, who had murdered by mistake his father and mother. Weighed down with horror at his crime, and finding no rest, he rambled to Jerusalem, and to Rome, and finally to Sens, where he confessed to the bishop, S. Artemius, all his sin, and asked if any hope of pardon could be given him. "Only when this dry staff I hold in my hand shall bear leaves and flowers," answered the bishop. "Go plant it and water it daily."

Baldus did as he was bidden; and lo! after a while the dry staff put forth buds and blossomed, and he knew that he was forgiven. The Bonhomme de Fatonville is another legend bearing a resemblance in one particular to that of Saint Bond, told of a pear tree at Fatonville near Havre. It is the staff of an old pilot who used to point out a ford, which staff put forth leaves, flowers, and fruit.¹ In Germany there are many versions of the story. Tannhäuser is the most famous. A knight wandered into the Hørselberg in Thuringia, where Venus held her court, and spent there seven years of revelry and debauch. He returned to earth, and went to Rome. Urban IV. told him he could not hope for absolution for his sin till his staff put forth buds and flowers. It did so, and Tannhäuser was forgiven.²

¹ Migne, "Dict. des Superstitions," col. 140.

² "Myths of Middle Ages," i. p. 209.

S. COLMAN MAC DUACH, B.

(BEFORE A.D. 650.)

[Ancient Irish Martyrologies on Feb. 3. But the Donegal Martyrology says that he was also commemorated on Oct. 27. But Colman hy Fiachra is venerated on Oct. 27. S. Colman Mac Duach was, however, commemorated on Oct. 27 in the 17th cent., according to Colgan, and had been so from time immemorial at Kilmacduach. Benedict XIV., however, in 1741 transferred the commemoration to Oct. 29, so as not to interfere with the festival of SS. Simon and Jude. Authority:—A Life in Irish in Trin. Coll. Library, Dublin, and one in Latin in Colgan.]

S. COLMAN, son of Duach, belonged, like S. Colman hy Fiachra, to the Fiochr family; both were descended from Eochaidh Breac, son of Dathi, son of Fochra Follnathach.

His life opens with the interesting information that Colman had three pets—a cock, a mouse, and a bluebottle. The cock crowed at night whenever the turn came for him to rise and say his office; if he slept on, the mouse nibbled his ear, or fingers, or toes till he got up; and the fly served as a book-marker. For when he read, the bluebottle hopped on, and formed a stop at the end of each sentence. And if S. Colman was called away in the midst of his reading, the fly sat quiet at the end of the paragraph he had just completed till he returned and resumed his reading.

Now after a while his three pets died, and S. Colman, in heartbroken despair, wrote to S. Columba at Iona a touching account of their last hours and his own desolation. The great abbot in reply rebuked him for making a fuss about trifles.

He was made bishop against his will; and disliking the duties of the office, he ran away and hid in a solitary place with one disciple for seven years, their only food being

watercresses and wild herbs, their drink water; and deer-skins served them for clothes.

One Easter Day, Colman said to his disciple, "To-day is the Paschal Feast: mind and spread a good table in honour of the glorious mysteries we celebrate this day."

"You perform your ministry in the church, and I will do mine in the refectory," answered the disciple. "I can promise you something nice. I have caught some small birds in a snare, and there are the usual vegetables."

So Colman said Mass, and then hastened to the refectory full of joy at the spiritual blessings the day afforded, and not indifferent to the prospect of roast woodcocks.

Now that same day King Guair of Connaught, whose palace was at Kilalea, was preparing to enjoy his Easter dinner. He sat in his seat at the high table, looking down the hall to the buttery hatch to see what was coming up from the kitchen. In came the servants, bearing a roast boar and a roast stag whole on the spits, with two great skewers, transfixing each at right angles to the spits.

"Ha!" said the king, rubbing his hands. "This is something like provision for Easter Day. I only wish that the poor hermits in Burren wood had a bite at them!"

Scarcely had he expressed the wish when the roast boar and stag rose in the air, and were wafted out of the window.

King Guair mounted his horse, and his nobles galloped over hill and dale after the victuals, snuffing the trail of scent in the air.

In the meantime the angels who bore the roast meat laid it on the table before Colman and his pupil. Colman admired the spits and skewers, and exclaimed, "O spits and skewers, what has brought you hither?" And the angels chanted in chorus, "Your prayers and the charity of King Guair."

The saint had scarce got his teeth into a slice of venison

before the king galloped up, burst in, and said, "I have caught you!" After an interchange of courtesies, the king entreated Colman to go on eating, and then offered in the same breath to make Colman his spiritual director, and very handsomely to give over his corpse to him to be buried in his oratory when he died.

Next day the king sent masons to begin the erection of Kill-mac-Duach, which thenceforth became the burial-place of the descendants of King Guair. The site of the church was fixed in this way. The saint said that it should be erected wherever his girdle should fall; and one day it slipped off him in a wild thicket of the forest, and was caught on a thorn. He told Guair, and there where hung the girdle the church was reared.¹ A tree, perhaps that on which the girdle caught, was long accounted holy. One who preserved a chip of wood from it could not be killed or die a violent death. This was proved once on the body of a thief, whom the hangman laboured ineffectually to strangle. The poor fellow was hung thrice, and though the hangman jumped on his shoulders, the thief only laughed at him. At last it was discovered that he had a chip of S. Colman's tree under his tongue. This was removed, and he died like an ordinary man.

The Earl of Kildare invited a certain William with an unpronounceable Irish name to dine with him one day. This William began to carve the beefsteak in front of him, when, to his horror, he found it raw and bleeding. He put down his knife and fork, and did not help himself. The Count asked why he did not eat, but he, out of courtesy, did not say that the meat displeased him, but pretended that his appetite was gone. Those who sat next William, however, told the earl what was the matter, and the noble host ordered the dish to be brought before him. When he cut the meat it proved in fact very red and bleeding. The Earl of Kildare

¹This foundation took place about 620.

also put down his knife and fork and said, "Never has such a thing happened at my table before; there must be something supernatural in it. What day is this?" On examination of the Kalendar it proved to be the vigil of S. Colman.

There are ninety-six S. Colmans in the Donegal Martyrology, and there are more in other martyrologies.

S. SIGEBERT, K.M

(A.D. 637.)

[Wilson, in his Anglican Martyrology, on Sept. 27. So also Alford and Cressy. Challoner, in his "Memorial of Ancient British Piety," on Sept. 26; but in his "Britannia Sancta" he names him along with S. Felix the Bishop on March 8. Colgan on Aug. 7. Also Menardus and the Benedictine Martyrologists. The Bollandists on Oct. 29. Authority:—Bede, lib. iii. c. 18.]

BEDE says: "The kingdom of the East Angles, after the death of Earpwald, the successor of Redwald, was subject to his brother Sigebert, a good and religious man, who long before had been baptized in France, whilst he lived in banishment, flying from the enmity of Redwald; and returning home, as soon as he ascended the throne, being desirous of imitating the good institutions he had seen in France, he set up a school for youths,¹ to be instructed in literature, and was assisted therein by Bishop Felix, who came with him from Kent, and who furnished him with masters and teachers after the manner of that country.

"The king became so great a lover of the heavenly kingdom, that quitting the affairs of his crown, and committing the same to his kinsman Ecgric, he went into a monastery which he had built, and having received the tonsure, applied

¹ Either Seaham or Dunwich.

himself diligently to gain a heavenly throne. Some time after this it happened that the Mercians, under King Penda, made war on the East Angles, who finding themselves inferior in martial skill to the enemy, entreated King Sigebert to lead them to battle and encourage the soldiers. He refused, whereupon they drew him by force from his monastery and carried him to the army, hoping that the soldiers would pluck up courage so as not to run away if they had with them one who had been a notable commander. But he, mindful of his profession, would carry nothing in his hand but a wand, and fell in the battle along with King Ecgric; and the pagans pressing on, all the army was slaughtered or dispersed."

S. KENNERA, V

(DATE UNCERTAIN.)

[Scottish Martyrologies. Aberdeen Breviary.]

S. KENNERA is the same as Cineria, one of the virgins of Colosse, who, it is pretended, accompanied S. Regulus, and were buried in S. Andrew's. The Aberdeen Breviary, however, is guilty of a blunder, in that she is confounded with S. Cunera (June 12), whose translation took place on October 28; and adopts the legend of Cunera and takes the lessons from it. Her church was Kirk-kinner in Galway. She was probably some recluse.

S. ELFLEDA, V. ABSS.

(ABOUT A.D. 1030.)

[Mayhew, Menardus, on this day. Challoner, in "*Britannia Sancta*," on this day, but in his "*Memorial of British Piety*" on Jan. 25. Wilson, in the first edition of his *Anglican Martyrology*, on Jan. 20; but in his second on Oct. 28, the day on which she was commemorated at Romsey, and in the *Sarum Martyrology*. Authority:—A Life in the Lansdowne MSS. in the British Museum. Another Life, shorter, is in Capgrave.]

RUMSEY Abbey anciently possessed the bodies of two saintly abbesses, who were regarded as the patrons of the monastery; these were Merwinna and Elfleda. Of these the latter was the more famous. She was the daughter of Ethelwold, a noble, a friend of King Edgar and Oricgiva,¹ who was closely related to his queen, Elfreda, daughter of Earl Ordgar of Devon. By his wife Ethelwold had many children; the youngest and fairest was Elfleda, or Ethelfleda. He died shortly after her birth, and his widow married again. She neglected Elfleda, and King Edgar, pitying the child, sent her to Rumsey, to the care of the Abbess Merwinna, to be educated. She was consecrated by Bishop Ethelwold of Winchester.² Her biographer tells some wonderful tales of the virgin. One night, when she had to read the lesson at mattins, having received the benediction of the abbess, she went to the lectern, carrying her candle. But it was extinguished by the wind. Then she held up her hand, and light streamed from it so that she was able to read by it.

One day the mistress of the girls went out into the willow ground to cut some switches for whipping the poor children.

¹ Capgrave calls her Brithwina.

² He was bishop between 963 and 984, but as Edgar died in 975, this must have taken place between 963 and 975.

Before coming in she hid the rods in the folds of her dress. Elfleda ran to her as she entered, threw herself at her feet, and cried with tears, "O, mistress, do not whip us: we will sing the psalms as well as possible, as many and as long as you like, without a whipping." The mistress said, with surprise, "Rise, my daughter; how do you know that I was going to whip you?" "Because," said Elfleda, "I saw you cutting the switches, and I know you have them hidden about you somewhere now."

This is related as miraculous, for how, without a miracle, could Elfleda have known that she was going to be whipped, or have seen the mistress getting the instrument of chastisement? It did not occur to the biographer that the previous conduct of Elfleda in the matter of psalm-singing may have raised lively suspicions in her mind as to the purpose of the mistress precipitately leaving her pupils, nor did it probably enter the historian's head that with such an unpleasant suspicion hovering about her, Elfleda may have clambered up into the school-room window to watch whether her suspicion was being verified.

Elfleda was wont, somewhat later, to go at night from her bed, and stand in a pond whilst singing psalms. She was summoned to Court, and slept in the queen's bedroom. There was a fountain outside, and at night Elfleda would go forth, in the lightest possible attire, by the door when not locked, and through the window when it was, and jump into the spring. The queen became aware of these nocturnal excursions, and did not think well of them. Indeed, her suspicions were that Elfleda was paying visits most objectionable in any girl, especially in a nun. So one night she followed her—not out of the window, we presume; that would hardly have been dignified in a queen—and when she saw Elfleda singing psalms in a pond, she went into a fit of hysterics, which collected at once a crowd of

male and female servants on the spot. The situation was not agreeable to Elfleda.

S. Merwinna died in 993, and was succeeded by Elwina, who, however, remained abbess only three years; after her death, in 996, Elfleda was summoned to assume the dignity and authority of abbess. She exhibited in that capacity great charity towards the poor—a charity almost excessive, as she spent rather more than the abbey could afford. She died at an advanced age, probably about the year 1030.



S. Thaddæus. See p. 679.

October 30.

- S. SERAPION, *B. of Antioch*; A.D. 212.
 SS. XIII. MARTYRS *at Alexandria*; A.D. 250.
 S. EUTROPIA, *M. at Alexandria*; A.D. 250.
 S. MARCELLUS, *M. at Tangiers*; circ. A.D. 298.
 S. SATURNINUS, *M. at Cagliari in Sardinia*; A.D. 303.
 SS. ZENOBIUS, *B.M.*, and ZENOBIA, *V.M. at Aegia in Cilicia*;
 A.D. 303.
 S. MAXIMUS, *M. at Apamea*; circ. A.D. 304.
 SS. CLAUDIUS, LUPERCUS, AND VICTORIUS, *MM. at Leon, in Spain*;
 circ. A.D. 304.
 S. THEONESTUS, *B.M. at Altino*; circ. A.D. 485.
 SS. PIENTIUS, AGENTIUS, AND COLUMBA, *CC. at Moyenvic, near*
 Nancy; 6th cent.
 S. TALARICAN, *B.C. in Scotland*; 6th cent.
 S. ILLOGAN, *C. in Cornwall*.
 S. GERMANUS, *B. of Capua*; circ. A.D. 640.
 S. FOILLAN, *B.M. at Fosses, near Namur*; A.D. 655.
 S. GERARD, *B. of Potenza, in Italy*; A.D. 1119.
 S. ARILDA, *V.M. at Kington, near Thornbury, Gloucestershire*.
 F. OF HOLY RELICS *at Nevers, in France*.

S. SERAPION, B. OF ANTIOCH.

(A.D. 212.)

[Roman Martyrology. Usuardus, Ado, Notker, &c. Authority:—
 Eusebius, H. E. lib. v. c. 19, 22; vi. c. 11, 12.]



ERAPION, eighth bishop of Antioch in succession from the apostles, ruled the church of Antioch in Syria at the time when Montanism was making some progress, and many were bewitched by Themistion, Alexander, and the prophetesses Maximilla and Priscilla. Apollonius, an ecclesiastical writer of the time, composed a treatise against the Montanists, and made a special onslaught upon Alexander, who seems to have been a clever rogue, who took up the cause of Montanism, not from conviction, but for the sake of his own private

advantage. Maximilla and Priscilla were doubtless sincere fanatics—hysterical, vain, excitable women, whose foolish ravings were mistaken by their followers for the utterances of the Holy Spirit, and were as seriously regarded by the Catholics as the deliverances of a demon. Serapion wrote to Caricus and Ponticus on the matter, enclosing the treatise of Apollinaris, and formally condemning Montanism. His letter was signed by several other bishops. One appended his name thus, “Ælius Publius Julius, bishop of Debeltum, a colony of Thrace; as sure as God lives in heaven, the blessed Sotas, in Anchialus, wished to cast the demon out of Priscilla, but the hypocrites would not allow him.”

Serapion was elected bishop of Antioch about 189, and died in 211. He wrote, in addition to the letter to Ponticus and Caricus, a treatise against Domninus, who having given way in persecution, had turned Jew, and a treatise on the Gospel of S. Peter, which was used in the church of Rhossus, in Cicilia. Taking it for granted, as he says, that all in his diocese held the same faith, without perusing this Gospel, he sanctioned its use, saying, “If this be the only thing that creates difference among you, let it be read.” But he was speedily made aware that this Gospel was not orthodox in its tendency. It was found favourable to Docetic opinions, if not by its statements, at least by its omissions. It was whispered that if it had an apostolic parentage, it had heretical sponsors. Serapion thereupon borrowed the Gospel, read it, and found it was even as had been reported. “Peter,” said he, “we receive with the other apostles as Christ himself,” but this Gospel was, if not apocryphal as to its facts, at all events heretical as to its teaching.¹ Thereupon he wrote his book against it.

¹ See an account of this Gospel in my volume, “The Lost and Hostile Gospels,” Williams and Norgate, 1874, p. 219—222.

S. MARCELLUS, M.

(ABOUT A.D. 298.)

[Roman and Spanish Martyrologies. Usuardus. Authority :—The late Acts.]

SPANISH historians dispute the birthplace of S. Marcellus. Some place it at Leon, others at Xeres in the diocese of Seville ; but Tamayus Salazar, in his Spanish Martyrology—a miracle of blunders, by the way, some wilfully perpetrated—states that Marcellus was born at Arzas in Galicia. The Acts are too late and too inaccurate in their statements, to be trusted in what they say of his family. S. Marcellus, commemorated to-day as a martyr, was, according to the Acts, a centurion in garrison at Leon, where he married a damsel named Nona, by whom he became the father of twelve children, Claudius, Lupercus, Victoricus, Emetherius, Celedonius, Servandus, Acisclus, Faustus, Januarius, Martial, and Victoria. All his ambition was to advance in his profession of arms, when by the preaching of Decentius, Bishop of Leon, he and all his family were converted to the faith, and all, with the exception of his wife Nona, had the glory of shedding their blood for Christ.

Anastasius Fortunatus, to whom Agricola, prætorian prefect and governor of Mauritania and Spain, had confided the command of the troops in the province, resolved on celebrating the birthday of the Emperor Diocletian by a grand general sacrifice. Marcellus the centurion refused to take part in the ceremony, and was sent in chains to Tangiers, where was Agricola, who, finding him resolute in his refusal to do sacrifice, had his head struck off. His body was

carried away by the Christians and buried at Tangiers. In 1483, on March 30, it was translated to Leon with great pomp, in the presence of Ferdinand the Catholic.

His children imitated the constancy of their father, and all were martyred. Claudius, Lupercus, and Victorinus were hung, and then decapitated, by order of Diogentianus, the successor of Fortunatus, who would not expose them to greater torments lest their heroism might animate other Christians to endurance. Their mother redeemed their bodies and buried them in a secret place. A church was afterwards erected in their honour, and their bodies were translated in 1173, in presence of Cardinal Hyacinth, and of John, Bishop of Leon.

There is no reason to doubt the fact of these martyrdoms, but the relationship of the twelve children to Marcellus and to one another is very questionable.

S. THEONESTUS, B.M.

(ABOUT A.D. 485.)

[Roman Martyrology. Venerated at Mainz and Altino. Authority:—The purely apocryphal legend in the Mainz Breviary.]

S. THEONESTUS, Bishop of Philippi in Macedonia, having become odious to the Vandal king Huneric, in North Africa, was banished by him with many other bishops. But how Huneric had anything to do with Philippi is not obvious. He came to Rome with his companions Alban, Ursus, and Thabrathaam. The Pope gave them a commission to evangelize the Germans, and they preached at Augsburg, where S. Ursus was martyred. The rest pushed on to Mainz, where S. Alban fell a victim to his zeal.

Theonestus and his other companion were exposed by the

Arians of Mainz in a boat without oars or sails, and which they had scuttled, on the Rhine. But they were miraculously preserved, got ashore, and traversing Gaul preached everywhere till they reached Italy, and there Theonestus and Thabrathaam were arrested and executed. There is probably not a particle of historic truth in this story.

S. TALARICAN, B.C.

(6TH CENT.)

[Scottish Menology of Dempster. In Adam King's Kalendar as S. Tarkin. Aberdeen Breviary.]

THE name Talarican occurs under various forms in early Scottish history. As there is no counterpart of the name in the Irish Kalendars, we have here the instance of a purely Pictish saint, though the Aberdeen Breviary calls him an Irishman. He is said by that very untrustworthy authority to have been raised to the episcopal dignity by Pope Gregory, and to have said mass daily. His life was austere. He laboured in the north of Scotland, and various churches in his honour, in the dioceses of Aberdeen, Moray, and Ross, witness to his exertions. His death was peaceful and holy.

S FOILLAN, B.M.

(A.D. 655.)

[Roman, Belgian, Gallican, and Benedictine Martyrologies. Authority:—The Life of S. Fursey by an early anonymous writer. There is a Life of S. Foillan by Philip Harveng, d. 1180, but it is too late to be of any use.]

S. FOILLAN and S. Ultan were the brothers of the more famous S. Fursey, the sons of Fintan, son of Finnloga,

prince of South Munster. Their mother was Gelges, daughter of Ædhfinn, prince of Hy-Briun in Connaught.

The brothers accompanied Fursey to England, and were honourably received by Sigebert, king of the East Saxons, who gave them Burghcastle in Suffolk, where they might erect a monastery. After a while S. Fursey, wishing to lead a more retired life, gave up the care of the monastery to his brother Foillan and two priests, Gobban and Dichull.

S. Fursey died on January 16, A.D. 650; and not long after his death S. Foillan went to Brabant with his brother Ultan, having been invited, together with other Irishmen, to settle there, by S. Gertrude, abbess of Nivelles. Aided by the munificence of S. Gertrude, they erected a monastery for the accommodation of Irish immigrants at Fosses, not far distant from Nivelles. Ultan remained there in charge of the establishment, but Foillan stayed at Nivelles to superintend the spiritual and temporal affairs of the nunnery. Some time after, Foillan being on his way to Fosses to see his brother, was met in the forest of Soignies by robbers, who plundered and murdered him and his three disciples who accompanied him. This took place on the 30th October. As the bodies had been thrown into a thick part of the forest, they were not discovered till the 16th of January, on which day the Invention of S. Foillan is commemorated. His remains were buried at Fosses. He is called a bishop, and it is probable that he was really one, but not that he was consecrated, as some have asserted, by Martin I. at Rome.

His relics are shown at Fosses.

S. ARILDA, V.M.

(DATE UNCERTAIN.)

[Leland's Itinerary, viii. p. 75.]

S. ARILDA is said to have been a maiden of Kington, near Thornbury, in Gloucestershire, who was murdered by one Muncius in defence of her purity. The date of her death cannot be fixed. The church of Oldbury in that county is dedicated in her name; her body was translated to the abbey of Gloucester. The name is Saxon, not British.



S. Simon, Ap. See Oct. 28.

October 31.

- S. STACHYS, *B. of Constantinople*; 1st cent.
 SS. AMPLIAS, URBAN, NARCISSUS, *MM. in Asia Minor*; 1st cent.
 S. NEMESIUS, *Deac. M. and S. LUCILLA, V.M. at Rome*; A.D. 254
 S. QUINTIN, *M., in Vermandois*; A.D. 286.
 S. CYRIAC, *Patr. of Constantinople*; A.D. 606.
 S. NOTHBURGA, *V. at Cologne*; circ. A.D. 710.
 S. WOLFGANG, *B. of Ratisbon*; A.D. 994.
 B. ALPHONSO RODRIGUEZ, *S. J. at Valentia, in Spain*, A.D. 1617.

S. STACHYS, B.

(1ST CENT.)

[Roman Martyrology, Greek Menæa and Menologies.]



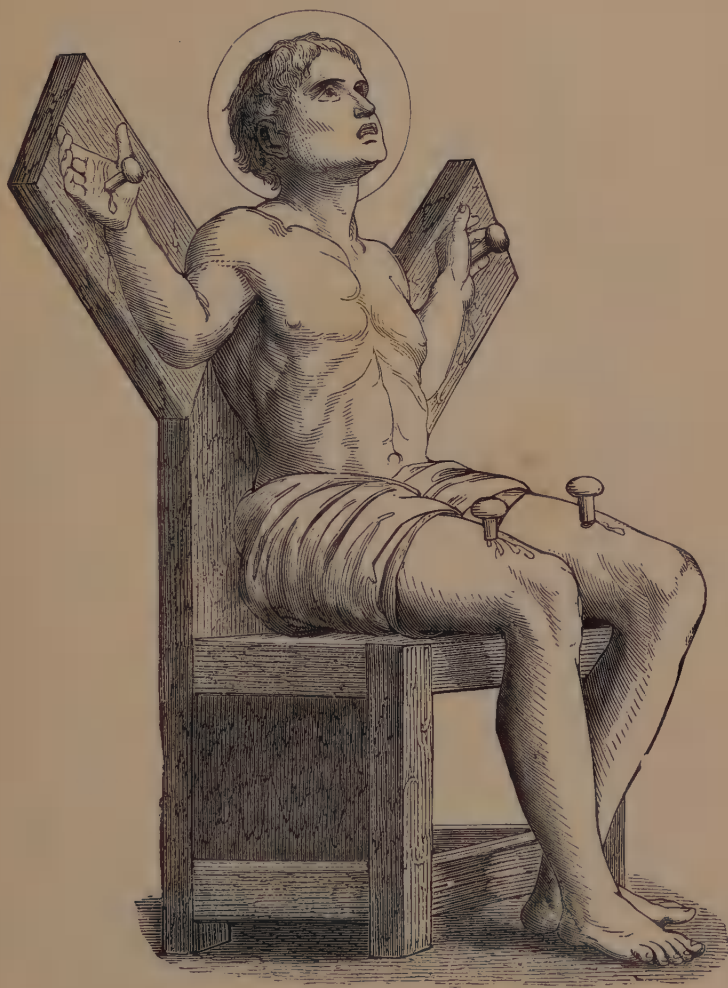
THE Apostle Paul, in his Epistle to the Romans, sends a greeting to Stachys, a Christian residing there, giving him the title of "Beloved." The Roman Martyrology, following a worthless Greek tradition, makes Stachys first bishop of Byzantium, ordained to that see by S. Andrew the apostle. There is no certainty of the inconsiderable town of Byzantium having had a bishop before Metrophanes in 325, though Le Quien names Philadelphus as its first bishop in 210.

SS. AMPLIAS, URBAN, AND NARCISSUS, MM.

(1ST CENT.)

[Roman Martyrology, Greek Menæa and Menologies.]

AMPLIAS, Urban, and Narcissus are greeted by S. Paul at the close of his Epistle to the Romans. The Greeks commemorate Stachys, Amplias, Urban, Narcissus, Apelles,



S. QUINTIN. After Cahier.

and Aristobulus together under the title of apostles. There is no evidence that they were "massacred by the Jews and Pagans for the Gospel of Jesus Christ," as is stated in the Roman Martyrology.

SS. NEMESIUS, DEAC. M., AND LUCILLA, V.M.

(A.D. 254.)

[Roman Martyrology. Usuardus, Ado, &c. Authority:—Mention in the Acts of Pope S. Stephen by Anastasius Bibliothecarius.]

NEMESIUS, a deacon, and his daughter Lucilla, a virgin, were decapitated at Rome in 254. Their bodies were buried by Pope S. Stephen, and they were afterwards more honourably laid by S. Sixtus on October 31, on the Appian Way. Gregory V. transferred them along with the relics of SS. Symphronius, Olympius, Exuperia, and Theodulus to S. Maria Nova. These relics were again taken up in the pontificate of Gregory XIII., and placed under the high altar.

S. QUINTIN, M.

(A.D. 286.)

[Roman Martyrology. Gallican Martyrologies, Usuardus, Ado, Notker, Wandelbert. Sarum, York, Hereford, and Durham Kalendars. Scottish Kalendar of Adam King, &c. Authority:—The Acts, a late mediæval and worthless fiction.]

S. QUINTIN is said to have come into Gaul with S. Lucian of Beauvais, but to have chosen Amiens as the sphere of his labours.

Rictiovarus was governor of Gaul under Maximian and Diocletian, and was a cruel persecutor. He came to Amiens and at once ordered the arrest of S. Quintin. When brought

before the tyrant, he was asked his name. "I bear the name of Christian," answered Quintin, "because I believe with the heart, and with the mouth make confession of Christ. My parents gave me the name of Quintin." The prefect said, "Of what race are you?" The martyr answered, "I am a Roman citizen, the son of the senator Zeno."

The prefect asked further, "How is it that one come of a noble race should adopt such a superstition as to adore one who was crucified by Jews?"

Quintin answered, "The highest nobility consists in knowing God and obeying his commandments."

The governor said, "Quintin, quit this delusion, and sacrifice to the gods."

The martyr answered, "I will not sacrifice to the gods, for the gods of the heathen are but devils."

The prefect said, "If thou wilt not sacrifice, I will make thee endure cruel torments."

Quintin replied, "And I promise the Lord my God that I will not fulfil thy commands. As for thy threats, I fear them not. Do what thou wilt to my body, I commit my soul to Christ."

Rictiovarus ordered him to be scourged.

So far probably the narrative is genuine and a transcript somewhat amplified of the old Acts, but all that follows is pure invention. He was perhaps racked, certainly decapitated. Such a simple death did not suit the manufacturers of martyr-legends. They always went to work the same way, with wearisome deficiency of original genius, and their coarse and common interpolation of outrageous tortures and miraculous deliverances may be cut out without compunction. They are the same in scores of Acts amplified in the same way.

Quintin, says the legend, was being scourged, when the

executioners were struck with sudden paralysis and staggered like drunken men. The sight amazed Rictiovarus, who ordered Quintin at once to be cast into the innermost prison, and none of his friends to be allowed to see him.

In the dungeon an angel came to him, broke off his chains, and brought him forth from the prison. He went into the market-place and began to preach. The guards on awaking from a supernatural sleep sent to seal their eyes found the prison open and Quintin in the market-place preaching. They were at once converted. Rictiovarus had him again arrested, put on the rack, his limbs dislocated, and then boiling fat and oil poured over him. Torches were also applied to his sides. But none of these tortures injured him. Then Rictiovarus ordered his mouth to be filled with quicklime, mustard, and vinegar, so as to destroy his power of speech, but this also was ineffectual. The prefect then ordered him to be conducted in chains to Augusta Vermanduorum, where stands the present town of Saint Quintin; there to have two iron spits run through him from his head to his feet, and also two iron nails driven into his fingers. As he survived this torture, and, indeed, was able to make a prayer of considerable length after the spits had been withdrawn, the prefect ordered that his head should be struck off. We learn that he was able to walk to the place of execution.

When his head was struck off a white dove issued from his severed throat and flew to heaven.

His body was flung into the Somme, and remained fifty-five years under water. At the expiration of that period a lady named Eusebia recovered it, having been instructed by an angel where to find it. She built an oratory to contain it, and this formed the nucleus of the church and town of Saint Quintin.

The church still boasts of containing a considerable por-

tion of his relics—to be exact, the right parietal bone of the skull, with a portion of the left; part of the right upper jaw, a portion of the left upper jaw, and a small fragment of the lower jaw, with one molar tooth in it; four fragments of the occipital bone; two spinal vertebræ, fragments of the omoplates, a portion of the rotula and of the calcaneum; the major portion of the sternum. Also a left rib and a fragment of a right rib, and two false ribs; a portion of the left thigh, the left tibia, and the right hand mummified.¹

S. Quintin is usually represented in military costume, holding two spits, or with a palm in his hand, and the spits thrust into his shoulders.

S. WOLFGANG, B. OF RATISBON.

(A.D. 994.)

[Roman and German Martyrologies. Authority :—A Life by Othlo, written about A.D. 1050. There is also a metrical Life of S. Wolfgang, but of no great value in comparison with the other, which is a valuable contribution to the history of Austria and Bavaria in the 10th cent. The Life by Othlo is in Pertz. *Mon. Ger. v.* p. 812, and Mabillon, *Acta SS. O.S.B. sæc. v.* p. 788. Arnulf of S. Emmeran also recast this same Life in the form of a dialogue.]

WOLFGANG, a native of Swabia, not of noble birth, was educated at Reichenau, in the Lake of Constance. There he contracted a warm friendship with Henry, son of noble parents in Swabia, afterwards Bishop of Trèves. He accompanied Henry to Würzburg, to finish his studies in the city of which Henry's brother Poppo was bishop, as well as burgrave. There he remained till Henry was appointed to the bishopric of Trèves, when he followed him thither and remained as his chaplain till his death in 964, when he retired to Einsiedeln in Switzerland, and devoted himself to

¹ And yet the body was fifty-five years under water !

the religious life. He received priest's orders from S. Ulric of Augsburg, and at once went to Pilgrim, Bishop of Passau, and offered himself to do mission work in Pannonia. Nothing is related of this expedition, and probably it did not last long. He was recalled by Pilgrim in 972 to fill the vacant see of Ratisbon, which Otho II. conferred on him with staff and ring at Frankfort. Thus invested with the temporalities, he went to Ratisbon to be instituted and enthroned. Shortly after he received episcopal consecration from the hands of Frederick, Archbishop of Salzburg.

He set to work at once to remedy several abuses. The bishop of Ratisbon was also abbot of the Benedictine monastery there, drawing its revenues, and leaving the monks not only without control, but in absolute indigence, so that they had recourse to shifts to get food as pitiable as they were disgraceful. Wolfgang summoned an old brother chaplain from Trèves, on whom he could rely, constituted him abbot, and resigned into his hands the whole of the revenues of the abbey. He next reformed two communities of religious women who were not living with that sobriety and unworldliness that behoved them. A saint buried in one of these convents appeared to him with dripping shroud, and informed him that his linen vesture was soaked with tears caused by the scandalous living of the sisters. One of these communities seems not really to have been, strictly speaking, religious, but to have been a congregation of ladies living together under no fixed rule. Wolfgang took some relics and put them in a cavity of the altar-slab on the left side as he celebrated in their chapel one day, and prayed for guidance. If the relics lay there as he had placed them, then the ladies were to be left to live as seculars, but if they transferred themselves to the cavity on the right side, then it would be a token to him that he must bind them by rule and enclose them. During the saying of mass, the bones

hopped over his fingers from one side of the altar to the other, and relying on this portent he cloistered the sisters.

One year the vintage had failed, and some of the country priests took to using water in their chalices for mass. The bishop shed floods of tears when he heard of this, and threw open his episcopal cellars to the priests of his whole diocese. He was diligent also to see that the clergy lived in continence, and that the churches were provided with books, relics, vestments, and sacred vessels.

His charity and kindness to the poor knew no bounds. One pretty story of his goodness reminds one of Victor Hugo's good bishop in "*Les Misérables*."

A poor man in such tatters that his nakedness could scarce be covered, crept one day into the bishop's bedroom, and cut off a large piece of his bed-curtain. One of the servants saw the fellow making off with the spoil, gave chase, and caught him. He brought the thief before the bishop, who asked the man the reason of his having stolen the bed-curtain. The wretch showed his rags; he wanted to make a tunic to cover his nudity. "The blame attaches not to you," said Wolfgang, "but to my servants, who ought to keep a better watch over my property. Go in peace. I give you the piece of damask, and no one will blame you for dressing in a tunic which has been given you by the bishop."

Several miracles are recorded of him.

One day he was preaching in the cathedral at Ratisbon, when a dark cloud came over the sky, and the air grew so thick, probably with blight, that the congregation were frightened. They paid no attention to the sermon, but began to cry out, some saying there must be a conflagration, others that a thunderstorm was coming on, and they rushed tumultuously out of the cathedral. Wolfgang knew better than to attribute the dark cloud to natural causes. None

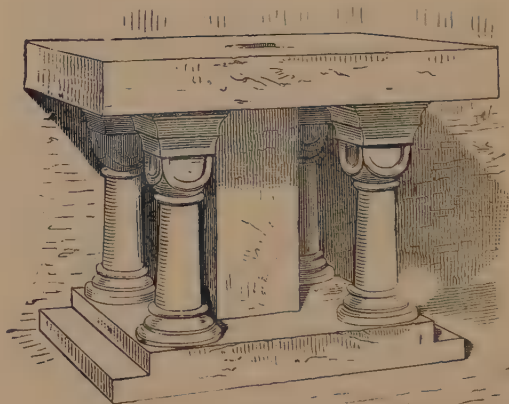
but the devil would have sought to interfere with his sermon, interrupting it before he came to the most impressive passages, and he accordingly lifted his voice in prayer that the devil and all his tricks might be brought to naught. Soon after the cloud passed off to leeward, and nothing and nobody was the worse.

On another occasion he was arguing with one of his clergy, when the man happening to differ from him on some point connected with the merits of a monastic life, S. Wolfgang cursed his eyes.¹ When the saint went to Divine Service in the cathedral not long after, he saw the man with his cowl drawn over his eyes. He sent to ask the reason, and was told that the priest was suffering from inflammation. He called him to his private apartment, and signed his eyes with his finger, but told the clerk to use lotions so that the miraculous cure wrought by his benediction might be attributed to the lotions and not to the benediction; and begged him to say nothing about it—his biographer says, about the miraculous cure; we may perhaps think, about the malediction on his eyes, which is perhaps not such as a bishop and a saint ought to have used. S. Wolfgang allowed Bohemia to be cut off from his diocese and constituted into another see, and Dietmar, abbot of Magdeburg, was appointed first bishop of Prague (973).

The holy bishop, after a life spent in good works, was on his way to Pechlava in Lower Austria, when he fell ill at Puppington, and died there on Oct. 31st, 994. His body was brought back to Ratisbon, and placed in the church of S. Emmeran. In the year 1032, Pope Leo IX. came to Germany to reconcile the Emperor Henry III. and the King of Hungary. He then canonized S. Wolfgang, and had his body taken up and enshrined. According to a popular

¹ "Sanctus Famulus Domini . . . paullulum irascens, devotando suppliciter suis maledictum oculis ingessit."

tradition, when S. Wolfgang entered Ratisbon on his enthronization, he asked the people if they would rather have his body or his miracles, when he was dead. They elected to have his body, as, without that, they thought they could not have miracles. They have his body, but no miracles are wrought by it, whereas in other churches dedicated to him, miracles are believed to be wrought by his intercession.



Altar at Ratisbon.

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